

THE PACIFIC



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Choice.

CHARACTER is tending to permanence; and when a man once chooses it is difficult for him to go back on his choice. It is a terrible law, but we are bound to face it. Question the wisdom of it if you dare; but the fact remains, and the fact of law is the proof of its wisdom; for all law is of God. Every time I choose, it becomes harder to go back upon my choice; and the further I go along the line, whether of right or of wrong, the harder it is to turn back from that line. The choice made freely now becomes a bond and a bias. I choose again in the same direction, and to-morrow it is harder to turn back than it is to-day; and so character is tending to permanence: and every hour is sealing it upon us in a way that, if we did but realize it as we ought, would appall us, and drive us to heart-searching before God.—
G. Campbell Morgan.

THE PACIFIC

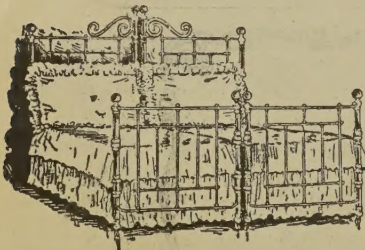
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 1 February: 1900

At Evening.

"How sweet 'twould be at evening
If you and I could say,
Good Shepherd, we've been seeking
The sheep that went astray;
Heart-sore and faint with hunger,
We hear them making moan,
And, lo! we come at nightfall,
Bearing them safely home."



Definite Doctrine Wanted.

The Rev. Artemus J. Haynes of Plymouth Congregational church, Chicago, says that he is convinced that "a majority of Christian people hold their church relationship more loosely than any other connected with their lives." When he adds that "the church should throw down the barriers of theological belief entirely," it is difficult for us to see how this would better matters in any way. It seems that Plymouth church has considerable "dead wood," and the pastor and the Prudential Committee are at work pruning it away. It is thought that this work will reduce the membership from 850 to 500. An editorial in the Inter-Ocean indicates that there is a difference of opinion as to how there came to be so much dead material. It is said that there was no complaint of this kind under his predecessor. "But Dr. Gunsaulus preached the gospel as his church defined it," continues the Inter-Ocean, "and did not tell his hearers that their theology had broken down, nor propose to throw down the barriers of theological belief entirely."

Coming as they do from a great secular paper, in one of the greatest cities of the world, the words in reply to this advocated looseness are well worth repeating. The Inter-Ocean asserts that the people prefer "definite doctrines in religion"; that "they are not and never will be satisfied with the vague teaching of morality which some preachers propose." It

then continues as follows: "In every field of human activity some definite statement of principles is formulated and adopted for men's rule and guidance. In the State they have constitutions and laws. In politics they have platforms and declarations of policy from acknowledged leaders. In business there is a recognized code to which they conform under penalty. In social life it is the same. And likewise every religious organization must have its code of faith and practice by which its members agree to abide. Preachers who set themselves to overthrow the landmarks which their spiritual fathers have planted have done more to undermine faith than all the professed opponents of Christianity. For the last ten years or thereabouts there has been an increasing demand from American Protestant laymen for definite doctrinal preaching, and increasing dissatisfaction with glittering generalities of morality and new-fangled theories of bumptious egotism. Men in all denominations are more tolerant than of old, but they are as firm in the faith as ever. Men of all denominations are more liberal in the sense that they are less inclined to sit in judgment on their fellow-Christians, but they are not more liberal in the sense of taking on a colorless belief."

Would that these words and these truths could be indelibly fixed in the minds of every preacher of the gospel to-day and every theological seminary professor and student of the world over! They set forth the sentiments of men of solid worth everywhere. And the ministers who fail to heed them will find a far smaller hearing a score of years hence than is accorded such to-day.



"Whate'er thou lovest, man,
That too become thou must;
God, if thou lovest God;
Dust, if thou lovest dust."

Professor Park and His Pupils.

No book coming to us during the past few months has had heartier welcome than the little volume entitled, "Professor Park and His Pupils." It contains, among other things, a biographical sketch of this great theologian and letters received by him on his ninetieth birthday, December 29, 1898. Professor George Frederick Wright of Oberlin writes of Professor Park's place among American theologians, and Joseph Cook of the Professor and his pupils.

Among the letters from pupils and friends a few from the Pacific Coast will be of special interest to the readers of *The Pacific*. Some excerpts will show the estimate placed upon the work of this man of God, who for so long a time was a leader in theologic thought, and the affection in which he has been held.

The letter from Professor Frank Hugh Foster of Pacific Theological Seminary is a notable one. Professor Foster says that he owes more to Professor Park than to any other teacher he ever had. We quote his direct words as follows: "There was one remarkable teacher in the Springfield High School, one great thinker and teacher in Harvard College, an unsurpassed faculty at Andover, Lotze and Ritschl at Gottingen, and the incomparable group at Leipzig—Luthardt, Kahnis and Delitzsch, of none of whom am I unmindful as I write; but, from you, sir, I derived more than from them all.... While others talked *about* the themes of theology, you opened the themes themselves to our eyes. Theology became so self-evident to my thinking that in all the studies of these twenty-two years, since I left your lecture room, not one of the great leading principles which I there received has been abandoned for another, however much I may have grown, as I trust I have, in my appreciation of them all."

Worthy a reading everywhere are the following words from the Rev. William Windsor of Campbell, California, a member of the class of 1857: "For myself I wish to declare that in the forty-three years of my public ministry, I have held with unswerving loyalty to the views of Christian theology which you analyzed with so consummate skill, proved by a logic that left no room for question, and so impreguably buttressed by Scripture that I have never had an occasion to lay over again

the foundations of faith. The flashlight method of so much of modern Biblical interpretation has never destroyed my sense of intellectual security, much less has it abated for me the sense of spiritual furnishing with which your so clear and masterly teachings endowed me."

So remarkable a collection of letters has rarely been given to the public. They are from men of eminence in many denominations—from the great preachers of the country, college presidents, university presidents, and from men of high achievement in other walks of life. And all tell of great indebtedness to him. Never, perhaps, was it given to any other scholar and teacher to learn of the value of his life in shaping the lives of others as it was given to Professor Park on his ninetieth birthday. Dr. Storrs wrote of the fine inspiration, the noble incentive, the undecaying vigor of conviction and purpose which he had put into his life. President Thwing said: "The world acknowledges Professor Park to be a great theologian. I wish to say that I think he is a far greater educator." Rev. Dr. Murray, dean of Princeton University, wrote that his name had ever been with him and his a household word, and that pen could not convey his appreciation of him and what his teachings had done for his life. Professor Samuel Harris of Yale wrote of his preaching as the most impressive he had ever heard. Edward Everett Hale thanked him for the service he had rendered to the world, and Dr. Alexander McKenzie said that his life had enriched the world for many generations.

Professor Park's Declaration of Faith is presented in this book in such a manner as to commend it powerfully to the churches. This was written by him in 1884, at the request of the Pilgrim church of Worcester, Massachusetts, and adopted as the creed of that church. Its authorship was not generally known until 1898. Recognizing it as a highly important contribution to New England theology, admirably adapted to meet the spiritual necessities of the churches, many friends asked its publication in connection with the sketches and letters which were being prepared for the press. A brief statement in connection with this declaration of faith and the signatures therewith are very significant. It is declared

to be "True to the whole of Scripture; free from technicalities, ambiguities and misleading omissions; devoutly Biblical in language and tone; and harmonious in substance and practical spirit, with the most authoritative and precious historic statements of our holy faith."

Among the persons thus indorsing this declaration of faith are Drs. Storrs, Cuyler, Withrow, Behrends, Pentecost, Gregg, Brand, Burnham, Clark, Little and Stimson; Presidents McLean, Rankin and Fisk, ex-President Fairchild; Professors Wright, Currier, Scott and Boardman.

That such a declaration of faith should go forth among the churches with such signatures is indicative of good. The editing committee says correctly that "it represents faithfully and fully, without distortion or omission, the truths that have for generations been contained in the most authoritative statements of the evangelical faith and generally received and taught in the Congregational churches."

In the letter written by Professor George Mooar of Pacific Theological Seminary, for Professor Park's birthday anniversary, it was said concerning his teachings: "It was made plain to us that there was progress in theology, but a progress which conserved the past. There was a subtlety of discrimination, but not of such sort as to tempt us to forget that these teachings were to be preached; indeed, they were phrased so that they might be preached."

Professor Park has always conserved the past, though his face has ever been toward the sunrise, ready to welcome every light. His friends and pupils have done good service for the world in securing the publication of his Declaration of Faith. It will lead many—in these days when there is so much tossing about by speculative thought—to say in all sincerity with him: "We believe that the Scriptures of the Old and New Testaments were given by the infallible inspiration of God, so that they represent the true views, and sanction no false views, of religious and moral doctrine, and duty, and are our ultimate and only rule of faith and practice." It will lead to the greater glorification of Him who "became our great High Priest, and offered himself as the vicarious sacrifice for the sins of the whole world."

A Proposed Consolidation.

Last year the question of consolidating the Christian colleges of Southern California received consideration from many of the friends of the different institutions. The Pacific made no mention of this at the time, not being very well informed as to the matter, and doubting whether it would ever proceed beyond the initial discussion. Certain recent events lead to the conclusion that the scheme has not yet been abandoned, and that not a few are hoping that this very desirable arrangement in the interests of Christian education may yet be consummated. At the meeting of the Congregational Association of Southern California, in October, President Ferguson of Pomona spoke concerning this matter in part as follows: "While we declare unhesitatingly that there is abundant room for one first-class Christian college in Southern California, we may affirm with equal certainty that there is neither a constituency of students nor available wealth for the maintenance of three or more. Neither Christianity nor higher education would be best served by the development at present of more than one such institution. One college, by reason of its larger facilities for instruction, would attract a more numerous body of students than the combined attendance of three with inadequate equipment. For more than a year the trustees of Pomona College have been considering the feasibility of some plan which would make possible the confederation of the existing colleges in Southern California, and have already attested their willingness to approve a satisfactory basis of union."

President Ferguson said further, that if a more formal unification should prove impracticable it was the resolute purpose of the Board of Trustees of Pomona College to invite into its membership a large number of the representatives of other denominations. In this connection he referred to the attendance at the college of many from other denominations, stating that three of the last graduating class were Episcopalians, two Methodists, two Presbyterians, and one a Baptist, four being Congregationalists.

In the opinion of The Pacific the best thing that could be done for Christian education in Southern California would be the consolidation of the three educational institutions—

the Presbyterian, the Methodist and the Congregational. That it will ever be we can scarcely believe. The plan, as we understand it, provides that a majority of the trustees of the consolidated institution shall be Congregationalists, and that it shall be related to Congregationalism somewhat as Yale is related. Although it is a fact that the other colleges are in sore financial straits, and no sources for an increase of funds are apparent, we cannot believe that Methodism or Presbyterianism in Southern California will forego the privilege of thoroughly denominational schools. To do this would be to depart from the customs of those denominations. They believe to-day, just as profoundly as in the past, that their work and the interests of the church kingdom can be best advanced by institutions and societies all their own, and they generally will stand by these to their death. Not long ago there was some talk in a Pacific Coast town of the consolidation of a Presbyterian, a Disciple and a Congregational church. The talk moved along well enough until it was ascertained that the consolidated organization could not, for certain very excellent reasons, be Presbyterian, and then the scheme exploded immediately. The strong denominational loyalty on the part of Presbyterians and Methodists makes it extremely difficult for them to give up their organizations. They believe that they have the very best in doctrine and polity—and in the survival of the fittest. As to churches, it is evident that that which often leads them to plant a church in a community already over-churched, also leads them to maintain them where already planted, although the struggle for existence be hard. Christian Work not long ago asked: "Wherefore should a Presbyterian church lay its little spire against the blue in a hamlet where a Congregational church is already on the ground?" And the Herald and Presbyterian answered: "That depends. If the Congregational church already there is Unitarian or Universalist, as many Congregational churches are, the sooner a Presbyterian church is built alongside of it, the better."

While the feeling indicated in this utterance on the part of a leading church paper continues, not much can be expected in the line of consolidated work and effort. That it does exist now, to considerable extent, all persons

seeing the different denominational papers from week to week are well aware. Whether or not there are any good reasons for this belief and feeling we shall consider at another time.

Notes.

The book reporting in full the proceedings of the International Council in Boston will, in all probability, be ready for delivery to subscribers next month.

Dr. and Mrs. F. E. Clark had royal welcome in San Francisco last week, whither they came to embark for Japan and China in the interests of Christian Endeavor. They plan to return by way of Siberia, and to be in London for the International Convention next July.

California has been a missionary State, Congregationally, since 1848, and during the years since that date the Home Missionary Society has put into the work \$612,221.86. The contributions for the Society from California churches have amounted to \$208,309.79. The first contributions were made in 1852.

The Rev. Samuel Greene of Seattle writes that Secretary Boynton of the Congregational Sunday-school and Publishing Society is expected to visit the Pacific Coast this year, either in the spring or autumn. Perhaps our Pacific Coast Congregational Congress might draw him this spring.

A Washington Congregationalist, who is interested in all movements for the upbuilding of the kingdom through Congregationalism, asks, "When is the Pacific Coast Congress to be held?" And he adds: "Please tell us in the next Pacific. We hear but little about it here. Is the program prepared?" Nor does The Pacific hear very much about it. We understood some time ago that it was to be held the latter part of May. An article from the proper sources, setting forth the purpose of this proposed Congress, and whatever provisional program may have been arranged, will find hearty welcome to these columns.

That was a pleasant meeting which the Rev. Dr. Willey and Professor C. H. Churchill of Seattle had in this city one day last week. Fifty-five years ago they parted as they were graduated from Dartmouth College, and had not met since then until Professor Churchill called on Dr. Willey at his home in San Francisco a few days ago. After many years of noble service at Oberlin Professor Churchill is spending his last years in the home of his son, Dr. Churchill of Seattle. Dr. Willey goes in and out among us, ever an inspiration to all that is good and true and beautiful. It is a pleasure to chronicle this meeting of these

old-time friends and to learn that Professor Churchill will be in San Francisco again after a few weeks and will be brought around to make acquaintances at Congregational Headquarters.

The gospel missionaries pave the way for everything that is important in civilization. Not always, however, are they given due credit. Leigh Hunt, ex-President of the Iowa State College, and for several years proprietor of the *Seattle Post-Intelligencer*, returned recently from a trip to China, Japan and Korea. Mr. Hunt was abroad for seven years and had wide observation. Accordingly what he says concerning the missionaries is of weight and value. We quote as follows: "It has become quite the fashion in all the open ports of the East to point the finger of scorn at the missionary. I am not disposed to discuss this question from a religious standpoint, and I will admit it is a debatable question whether our Christian religion is suited to the Oriental mind; but men better competent to speak on religious subjects believe otherwise. I am competent to say this, however, that the missionaries are largely responsible for the great commercial interests that have grown up in these semi-barbarous countries. They have been the pioneers. They have fought the pioneer battles and opened the way for trade, and even to-day merchants wishing to establish a business at some interior point first manipulate it so as to have a mission established there in advance to fight the battles and clear the way. Undoubtedly, the mission boards might exercise better judgment at times in the selection of men, for surely they pay such salaries as would enable them to get the very best men to fill those positions. Upon the whole, however, these boards make few mistakes; they are doing a great work, and deserve at least the tribute of respect and gratitude."

Chronicle and Comment.

California and Michigan produced more than half of the sugar beet crop in the United States last year. Michigan's 267,000 tons yielded 24,000 tons of sugar. California's 371,000 yielded 42,700 tons. Americans are a well-sweetened people. Their consumption of sugar last year was an average per capita of 61.7 pounds.

During the last twenty years the railway mail service has been brought to great efficiency. On an average there was but one mistake, last year, in the handling of ten thousand letters and packages. Only one letter or package out of every ten thousand handled failed to reach its proper pouch and arrive promptly at its destination. In 1881, the mistakes were one in every 3,624.

Mrs. Elizabeth Storrs Mead, after retiring from the presidency of Mt. Holyoke College

next July, will spend a year abroad. She expects then to go to Oberlin, Ohio, for a time, and may make that place her permanent home. Miss Wooley, her successor, is thirty-five years old, very successful and very popular at Wellesley, where she is now a member of the college faculty.

Rear Admiral Schley said recently that he always made it a rule to attend some form of church service on Sunday. He considered it his official duty, he said, to inculcate good morals, and to let every one know that the country he represented gave allegiance to Jehovah. And so at home or abroad, on land or on sea, he observed the day as both man's day and God's day. And the world over, the men of the best manhood are doing likewise. True manliness is Christlikeness.

A classical education is taking on more of the practical than formerly in some parts of the country. For instance, at Indianapolis recently the pupils in the Girls' Classical School went to a leading meat-market and witnessed the carving of a beef, receiving at the same time instruction from the manager as to roasts, steaks, etc., and the best methods of cooking them. Owen Meredith says in his "Lucille" that we can live without books and music and art, but civilized man can not live without cooks.

A special correspondent of the *Boston Transcript*, writing from Cape Colony, says concerning the Boers: "Despite some acquaintance with the Boer, I had a strong amount of sympathy for his desire to keep an alien majority out of power. But as one sees and learns more and more of their incredible ignorance and intolerance the sympathy grows less, until the wonder is created that England has so long allowed a republic of her own making to grow in power and sustain an oligarchy that has menaced her very paramountcy in South Africa. Taxation without representation is but a small part of the laws of cause and effect that are operating here. Uitlanders, gold, the capitalist bogie, are all small factors in the main question."

Andrew Carnegie is making both a good and a bad use of his wealth. In giving \$2,528,700 last year to libraries in different parts of the country, he made excellent use of it. When he furnished \$4,000 with which to cable to the Filipinos Senator Hoar's speech against the course of the Administration in the Philippines it was using money in about as bad a way as it can be used. There is excuse for the man who made the speech, but none for the men who cabled it where it resulted in bringing on the insurrection which has cost the nation so many valuable lives. Mr. Hoar was in the United States Senate for the purpose of discussing such questions—was sent there by the people for such purpose.

Discussion was proper. But the man who incites to insurrection by deliberately placing in a people's hands that which will certainly lead to that result is on a level with those who place in their hands the munitions of war with which slaughter may be dealt out. It will require the expenditure in benevolent ways of a good many millions of his wealth for Mr. Carnegie to balance the wrong done to his country by those \$4,000.

Leading citizens of Seattle have been stating in the Post-Intelligencer what they think the population of that city will be in 1905. The lowest figures are 150,000. Seattle is nothing if she is not ambitious. But there are not many among persons familiar with that north-west country who will subtract much from that estimate. In 1886 the population of Seattle was 9,000. Now it is something like 75,000, and the city undoubtedly stands at the beginning of an era of remarkable growth. It is now evident that the race for a few years is to be between Portland and Seattle, with the odds strongly in favor of the latter. The speedy extension of the Union Pacific railroad from Portland to the Sound, at least by traffic arrangement with the Northern Pacific, and a connection with the Port Angeles and Eastern, with a terminus opposite Victoria, British Columbia, would add to Portland's chances for leadership for some years. There are indications that this will be done ere long. It requires only the completion of a transcontinental line to Port Angeles, having a fine harbor only forty miles from the ocean at Cape Flattery, to build up at that point an important shipping port which will divide the commerce with the cities on the east side of the Sound, such as Seattle and Tacoma, and send it directly East by way of Portland. It is impossible to lead a Seattle man to believe that there will ever be any important cities on the west side of Puget Sound; but fortunately for the rest of the world there are some people outside the busy, bustling city of Seattle who do believe it and are working to bring it about.

Professor Herron on the Present Civilization and the Churches.

Professor Herron was in New York a few days ago en route to the Holy Land and to visit Count Tolstoi, the noted Russian socialist. A large audience assembled to hear him speak at the rooms of the Social Reform Club. The Professor, no longer connected with Grinnell College, stands now where he can be as outspoken as he wishes. If the New York Times correctly reports him, it is evident that he is indulging himself without restraint. He is reported to have spoken in part as follows:

"I have no expectation that the present kind of civilization can be amended—it can only be ended. The new system that shall

give to every man at first what he is supposed to have earned and afterward what he needs, can no longer be called a party or sectional term. All kinds of socialism mean the organization of a world in which every man shall be born with an equal inheritance.

"What will become of God and gods, of temples, creeds and faiths, in the new morning of socialism? It seems to me that the effect of the socialistic idea possessing the world would be to change the entire attitude of human life regarding the future. Protestantism stands—though it doesn't stand very well today—by keeping man in an attitude of fear toward the unknown. Progress up to date has been largely a progress of slaves. We still live in a miserably enslaved world. When men take it into their heads that they can make any kind of a world they choose history will begin to go cross-lots, wandering no more through tragedy and failure. Whenever a Son of Man has come he has found a good deal of faith in evil, but very little in good.

"Can you find me any representative Protestant Christian in the city of New York today who would not think civilization would fall into chaos if men were to take seriously the things that they profess in their churches? Protestant Christianity believes to-day a thousand times more in the devil than in goodness.

"There is not a bit of spiritual difference between the Standard Oil combination and the Protestant Church, or, rather, take the Presbyterian Church, in which I was born and reared. One demands tribute in the form of cash and the other in the form of enslavement of souls and all the cash it can get besides. But when the socialistic movement comes to something like a really defined conflict with the capitalistic classes it will come as a programme of uncompromising socialism without regard as to whether you or I want it or not.

"It is already too late to reform society in America. It is no longer a question whether you will have a socialistic revolution; it is only left to you to decide what kind of a revolution you will have. There is nothing else left for a world disinherited. It is no wonder that the cries of socialism are wild when we look into the wheels of this hideous machine called civilization and see men dead in body and soul who are its grist, but it is no other than the cry with which Jesus waked the world nineteen centuries ago, 'Repent ye, change your lives, for the kingdom of heaven is at hand.'

After the address Prof. Herron said that he meant to make no discrimination in favor of Roman Catholicism, but had referred only to Protestantism because he was a Protestant himself. A few persons left the room when the speaker was making his strongest attack on the church, but they made no comment, and there was not a dissenting voice, nor lack of enthusiasm, when a vote of thanks to him was proposed.

Dr. Mackennal on the South African War.

Among the English Congregationalists well known and greatly beloved in this country is the Rev. Dr. Alexander Mackennal. He brought fraternal greetings from Great Britain to our National Council at Portland, Ore., and was one of the prominent figures at the recent International Council in Boston. As president of the Free Church Council of England, Dr. Mackennal issued a call for the churches to unite on the first Sunday of the year in prayer for God's light in the darkness of the war and for that righteousness the fruit of which is peace. In his sermon on "Christian Patriotism" that Sunday, Dr. Mackennal referred to the South African war. The London Independent reports him as follows:

"Thousands of our people were (he said) longing to speak peace to the Republics in South Africa, but the time for speaking peace had passed, and it would be long before it returned. We should not be believed if we made advances, and our own action had produced the incredulity. We could not abandon Natal and the loyal inhabitants of Cape Colony. We believed, honestly, that for Englishmen to remain in South Africa would be of advantage to that continent and to the world, and we saw, as the result of our diplomacy, no chance of remaining there but through the war. What was the duty of a Christian patriot in this national crisis, of those who were in no way responsible for the war, who had protested against it, and who would, even at the last, have used conciliatory language and sought by mutual concession a way of peace? Especially, what was the duty of the few who believed that nearly always for a Christian people to go to war was a crime, and of the many who believed that in this war England and the Boer Republics were both guilty of having rejected Christ that he should not be King over us? One thing we should be mindful of—the solidarity of the nation. We, as Englishmen, were bound up in the sight of other nations with the action of our Government, and were partakers in all its responsibilities. The proper sphere for our remonstrances was our own land; it was not simply undignified, it was futile, it might be mischievous, to carry complaints of our own countrymen to other rulers and strange peoples. It was the part of a Christian patriot to teach his own people by his conduct as well as by his words to do justly, to love mercy, and to walk humbly with God. It might be equally his duty not to be so zealous to establish his own freedom from bloodguiltiness as to call down on his nation the opprobrium of other nations, weaken its moral influence, and take from its rulers the power of amending the wrongs they had committed.

And even at home silence might sometimes be wiser and better than speech. We ought not to infuriate the passions of the mob by our own wild words, nor harden those who had brought on us this iniquity by constantly putting them to self-defence. Another duty of the Christian patriot was composure, hopefulness, a belief in the destiny of his nation. There was a better and a worse way in which a people might comport themselves even in time of war, and we were seeing at the present time examples both in journals and in people's talk. If we were not always uttering vehement condemnation of what now could not be avoided and strenuous assertions that we would have no complicity with the policy of the nation, we should be better able to help those amongst us who were seeking to understand our enemies and abate the prejudice against the Boers which so many thought it patriotic to cherish—those who read with satisfaction stories of their generosity and courage, their fortitude, their faith in God, and were slow to believe all the things said for the purpose of bringing them into contempt, even as we should wish them to judge of questionable proceedings or unverified rumors which might be reported to them of us. The days would come for the resumption of that method of colonizing and caring for the liberties of other nations, the development of their commerce, and bringing to them for their enjoyment the fruits of Christian civilization which had been our glorious tradition. This war could not be undone, but its terrible lessons might be learned. The hearts of English statesmen to-day were not so light as those of the populace. There were many who were not easy in their approval of the war. He could read the signs of that in some of the requests made to the churches to keep that day as one of humiliation and prayer. The desire for prayer would not seem strange to those who understood the difficulties and the dangers in the way of national righteousness, how the whole habit of a people might bear them inevitably on the wrong course, and how impossible it might be when they had begun to turn back."

Lorenzo Snow, the "President of the Church of Jesus Christ of Latter Day Saints," evidently sees the handwriting on the wall, and makes haste to make friends while he can. Seeing that Roberts will certainly be thrust out of Congress the wily president has issued a manifesto declaring that the Mormon Church will never support any man who practices polygamy; and if any member of the Mormon Church does so "he must bear his own burden." This is very wise in Lorenzo Snow.

Men always begin to differ when they begin to think.

What the Churches Have Done in San Francisco.

By Rev. Joseph Kowell.

Of all the enterprises and combinations of men that have helped to make this city what she is to-day in respect of things noble and wholesome, in respect to those things that constitute real prosperity, the churches of Jesus Christ stand in the very front rank.

They began their work in the very beginnings of the city's life. In 1849, in a population of from twenty to twenty-five thousand people, of whom perhaps ten thousand might be counted as residents, six Christian churches were organized. Most of these were very feeble so far as numbers go. One was started with forty members, one with five, and one with six, and the others with very few; but all were full of vigorous life. In those days, too, God's people were more of one mind than they are now. All these six churches, belonging to four denominations, worked together in perfect harmony. On Mondays the pastors all met together to review the work of the past week and to plan united work for the future, and on Sunday afternoons they unitedly carried the gospel to the seamen on the many ships that lay at anchor in the bay.

It ought to be said of these pioneers of 1849 that great injustice has often been unintentionally done them by confounding them with the rabble that congregated here in the early fifties. In these years the rumors of the wonderful richness of the mines brought a mixed multitude of nearly all nations here, among whom were a host of vile characters of all sorts, and the community being without much effective law, these became riotously prominent, giving occasion for the decisive work of the vigilance committees. But the pioneers of 1849 were, as Mark Twain said of them, as noble a race of men as ever lived. Honesty and integrity were the rule of life among them, and they needed no law. Locks and bars were almost unknown; hundreds of thousands of dollars were left in trust with them by miners and others, without even a receipt being given, and such trust was never violated. And though six churches might be considered an over-supply for such a population, their houses of worship were crowded to the doors. The sons and successors of the pioneers of San Francisco have no reason to be ashamed of their fathers. The leaders of society in 1849 were Christian men, and supporters of the churches. And when in the following decade it became necessary for vigilance committees to hang, imprison and banish criminals, these same godly men were they who controlled these vigilance committees.

Of course, not all the residents of San Francisco in 1849 were honest Christian men. There were criminals; there were public gam-

blers; there were grog-shops and prostitutes; but those who controlled public sentiment and public manners were strong and noble men. And considering the fact that this multitude were suddenly drawn together from so many lands, it is very remarkable that in the first year of the city's life they organized six churches, and crowded six places of worship from Sabbath to Sabbath.

But let me now, in a brief way, answer the question, "What have the churches done for San Francisco?" by contrasting the city with churches and without them. Had there been no churches established here for the past fifty years, while the towns about us retained theirs, these hundreds of miles of paved streets would not be in existence, and the region beyond Russian Hill would be a wilderness of sand hills, where hares and coyotes, with a few goats and pigs, would roam in riotous freedom. The air would be purer than now, for these hundreds of tall manufactory chimneys and these thousands of funnels of dwellings would not be pouring out smoke. For capital is timid and shuns lawlessness, and virtuous families would not live in such surroundings as would be here. The region east of Sansome street, where the heaviest business of the city is now carried on, would be an expanse of shallow waters and ill-smelling mud flats, while so much of our commerce as would remain to us would find its location in Oakland and Benicia, and paved streets, studded with business houses and dwellings, would extend from San Pablo to Haywards. Pawnbrokers and petty tradesmen might hold Montgomery street, but Kearny, Dupont and Stockton streets would be largely occupied by saloons, gambling dens and houses of prostitution. Society would be bedlam and anarchy, justice unknown, and the pistol and knife the arbiters of human rights. Of schools there would be none, except possibly a few private kindergartens and a very inferior parochial school out at the Mission; while of beneficent institutions, with the exception of a rude hospital or two, there would be none. All dwellers here would be firm believers in hell, for they would have it all about them.

And now let us turn and see what we all do see to-day. Nature has been subdued to the uses of man, and we see but a narrow strip of her beautiful wildness on our further border. The hillocks are leveled, the valleys filled, and paved streets carry rows of shops and dwellings out into the far distance both west and south. Hundreds of street cars carry many thousands of citizens to and fro all over the city. The smoke of many tall chimneys, with the sound of innumerable bells and whistles, proclaim the onrushing tide of prosperous business; while the crowds of well-fed and clothed laboring men that throng our streets and public conveyances every morning and

evening remind us of a multitude of happy homes out in the suburbs. From a business point of view, we are a prosperous and happy people. And this we owe largely to the churches.

We have in this city forty prosperous banks. We have in this city forty prosperous banks, eleven of them banks of savings. These added \$50,000,000 to their deposits during the last two years. What a grand story this is for our working people! Had no churches been here, we might have had one or two puny commercial banks, but no banks of savings.

We have sixty-four mutual benefit associations and fifty-three benevolent associations, not to mention the hundreds of lodges of Masons, Odd Fellows, Foresters, Knights of Pithias, etc., none of which would have been here without the churches, excepting a few lodges of Masons and, perhaps, Odd Fellows.

We have seventy-five trades unions, eight public libraries, ten medical schools and forty-six hospitals and asylums, and very little of this work would have been done without the churches.

We have ninety-four large public schools, all comfortably and many splendidly housed, with private schools innumerable, and kindergartens in which more than one hundred thousand children have been prepared for the public schools; and I need hardly say that, without the churches, this splendid work would have been almost *nil*.

We have thirty-two literary and scientific societies, none of which could have existed without the churches.

There are in our city 140 churches, Protestant and Roman Catholic, besides many mission stations where Jesus Christ is exalted for the salvation of men. These are so well scattered all over the peninsula that no inhabitant of San Francisco is not within reasonable distance of some place of public worship.

I have not been able to learn about the membership of all our Protestant churches, but it is more and probably considerably more than 15,750, and these churches have more than 19,000 of pupils in their Sunday-schools. Those who have been members and Sunday-school scholars in these churches during these fifty years are: "a great host, whom no man can number."

And these churches have stood for righteousness through all this long generation. Their healing leaven has pervaded all the framework and substance of society all through this time. They have not done so much for righteousness as they might have done. They have not faced and fought all moral wrongs with the boldness and unanimity which God's people ought always to show, and everybody knows that even to-day not all the members of our churches are faithful

followers of the sin-hating Christ. Yet every honest and thoughtful person will say that, through all these years, the church of Jesus Christ has been San Francisco's chief bulwark against the eruption of unrighteousness, and promoter of such things as make for morality and sound business prosperity.

They have not sought gain or fame, but, at great cost of money, time, labor, self-denial and suffering, have sought the salvation of the souls of men and the upbuilding of the city in righteousness. For all of good that is in her San Francisco owes to the churches of Christ a thousand times more than she can ever repay.

The Terrible Famine in India.

By Rev. J. E. Abbott.

The Viceroy of India has cabled on the 19th of January that the famine is increasing by terrible strides. Two months ago it was thought that the famine area affected thirty million people, but now fully fifty million are involved in the terrible suffering that the want of rain has brought upon that unhappy country. The famine of 1897 left the people with few resources, and another famine, following so close on the other, has manifested their weakness. Not three months of the famine have passed, and yet 3,250,000 are only saved from actual starvation by being fed at the relief camps, where work and food are provided.

The horrors of 1897 are being repeated. The emaciated are to be seen in the villages and on the roads, wandering in search of food. Families are being broken up, children are abandoned in the frenzy of their parents' despair, or sold in the destruction of parental instinct. It is a famine of water as well as food. Whole villages are broken up to go where water can be found, and cattle are dying by the hundred thousands.

Missionaries are sending earnest appeals for help. The appeals to their sympathies are enough to crush their hearts, as they see the suffering weekly growing more intense around them. A very little money goes a great way. One dollar will keep from death twenty people for a day; ten dollars will feed an army of two hundred emaciated men, women and children, that at such times gather at the missionary's door. The Marathi mission of the American Board is in the famine district. Our missionaries are pleading for aid to relieve suffering. Cannot our American generosity flow in a great river of blessing to feed the starving, and save the children abandoned by scores and hundreds to die in their terrible misery? Can we not show the people of India that our hearts have been made tender by the Master we serve, and that we gladly give of our wealth to help them in this day of their great need?

700 Park Avenue, New York.

An Alaska Letter.

Dear Pacific: Receiving with pleasure your weekly visits, we would return them the same way—on paper—and give you a turner account of this far-away outpost of the kingdom.

In November last we held a bazar, the outcome of months of preparation, which was a great success socially and financially, and went toward paying for the furnishings of the church and some necessary extras to the building. The money had to be raised in this way, for at the same time subscriptions were being secured for the support of the church.

October 20th we celebrated our silver wedding, which was a delightful affair here, with a multitude of loving letters and many kind remembrances from friends all over the country.

At Christmas time we had a public Christmas tree and festival in the church for all the children of the town, \$175 being freely contributed for this purpose; and this, too, was a great success—the best they had ever had.

Four libraries of 150 volumes each have been placed in as many of the large boarding homes at the mines and mills, through the hearty co-operation of the superintendent, Mr. J. P. Corbus, in furnishing the bookcases, tables, chairs, etc. This consumed considerable time in unpacking boxes, selecting, arranging and cataloguing.

The public library of the town, which was supplied and is maintained by the church, with the help of some public-spirited citizens, and the Douglas Literary Society, that meets weekly in the church parlor, require for oversight what might otherwise be spare moments for rest.

All this, and more, is in addition to our full, regular gospel services, personal visitation, and the trying to build the kingdom spiritually, which, because we are short-handed, is sufficient work in itself for any one.

We find the population very changeable. We have been in mining towns before where people seemed on the move, but here none intends to stay permanently and make a home, and so there is a letting-down of Christian principles and an indifference to present conditions, more so than we have ever known.

Change of shift among the men is another peculiar difficulty. All the employes at the mines and mills work for two weeks during the day, and then for the next two weeks during the night. Thus our Sunday evening congregations, made up largely of men, change with the shift every two weeks. This goes to hinder or break up any continuous and growing spiritual interest.

Our most painful experience is from the constantly occurring deaths by accident at the mines. These take place almost every month and sometimes even weekly. The funerals

(where not of Roman Catholics or Russian Greeks) are from the church, and are attended by scores of men. Every funeral since we came, with one exception, has been of a man instantaneously killed. In October there were three within just ten days.

This shows the importance of our services, and may God bless every gospel message, for it may be the last ever heard by some one.

The Lord is blessing his truth, some good is being done, and so we are happy in our work.

Our winter weather is moderate so long as the wind is from the south and west—the Pacific ocean—with its snow or rain; but when it changes, as it does once in awhile, to the east or north, from the mainland, it blows very hard, a perfect gale, and our houses, being built only of wood, not plastered, the bitter cold finds its way through every possible crack, and seemingly through the very walls, and it is hard to keep warm and comfortable. During these blows the days are cloudless, the nights starlight, and so, after all, the stormy and not the clear weather is the most welcome.

We have not seen the sun now for two or three months, for though it rises a few hours every day, it is behind the mountains west of us, and we only see the sunlight on the mountains of the mainland opposite. At this season of the year it is common for us to see whales sporting and feeding in the channel, in front of our windows, not over one-eighth of a mile away—a sight of never-failing interest.

One of the industries of Alaska is the fisheries, which are apparently inexhaustible. A recent steamer from here, on her down trip, took seventy tons of fresh halibut for distribution through the States.

Our location and climate should not be confounded with Brother Wirt's at Cape Nome, which is 1,200 miles distant from here in a straight line to the northwest, and 2,000 miles by the nearest route, open only in the summer. For Behring sea is impassable on account of ice from October to May, while our steamer lines run regularly all the time.

Pray for the work in the northern regions.

Your in the gospel,

H. Hammond Cole.

Douglas, Alaska, Jan. 18th.

It Might Have Been.

Let us not waste our strength and courage in vain longing for a work that is denied; for a gift we have not; for friendships that are not given us by God. The work God plans for us, to that work he will guide our hands; the friends whom our whole nature needs and craves, those friends, fear not, will win a way to us, though from the ends of the earth; the talent best suited we will find in our hand. There is no "might-have-been" in human life. —[Hattie Joor, in *Southwestern Presbyterian*.

The Circulation of the Bible in Japan.

By H. Loomis.

The circulation of Scriptures in Japan has been attended with special difficulties that have constantly interfered with its progress. The chief hindrance has been the universal contempt to which any person is subjected who engages in any sort of traffic. According to the old and traditional ideas, tradesmen were classed next to the tanners and butchers, who were too vile to mingle with other people, and had to live in a quarter by themselves. No matter in what the trade consisted, the very fact that a man sold articles of any kind made him an object of contempt.

These hereditary notions deterred men of education and social standing from engaging in the work of Bible selling, because they would at once lose cast, and their influence as evangelists or teachers be thus diminished.

To some extent the same prejudice existed towards any foreigner who attempted the sale of books. A common idea was that he was doing so for gain; and such persons were looked upon as belonging to an inferior rank, and unsuited to be teachers.

For these reasons only men in distress, or of the lower class, could be obtained to act as colporters, and these would inevitably give up selling Bibles just as soon as they could receive employment as evangelists.

Until recently the booksellers were usually reluctant to sell Bibles, or any Christian books, because it would create feeling against them on the part of their customers, and thus injure their trade.

Of late the hostility towards Christianity among the Buddhists and others has ceased to hinder the booksellers from selling Scriptures, and now they are on sale at nearly all the principal bookstores in Japan. In fact, the demand for Bibles seems to have become so universal that they are fast becoming one of the essential portions of a complete stock in trade.

The change, however in public sentiment is most evident and remarkable in the success that has been met with by the Rev. Mr. Snyder, who has recently given his attention to this branch of Christian work.

About six months ago he began in a small way to see what he could do in the circulating of Scriptures as a means of spreading abroad a knowledge of Christ. By degrees he gave more time and thought to it as he discovered that there was a new and most promising field for Christian effort.

One method was to go from house to house and to his surprise he found that, on an average, he was able to sell one of the Gospels or a New Testament in seven out of every ten houses where he went. The same results were met with in Sendai and Yokohama. As yet no other cities have been canvassed, but it is

proposed to try this plan on a larger scale in the near future.

The one method that has proved to be the most interesting and successful is the sale of Portions and Testaments on board of the railway trains. Wherever this plan has been tried the same results have followed.

His plan is to board the train with his supply of books, and, as it begins to move, he takes his station near the center of the car, and tells the occupants that, "now the country has been admitted to the comity of nations, and as a result they will come more and more in contact with people from other lands. A large portion of them will come from countries where the Bible is their guide in the matters of religion. In fact, in all enlightened countries this is the basis of their civilization. Now, it is important that you should know what kind of a book this Bible is, and whether its teachings are good and useful or not. Here are some samples that you can purchase at 1 sen ($\frac{1}{2}$ cent) per copy. Just look at them, and see what they are like."

Then he usually hands to each passenger who will receive them three of the Gospels, and when all are supplied goes back to the first who has received, and asks if he wishes to keep them. If so, he takes the money; and if not, gets back the books.

Nearly all retain the books, and some ask to have Testaments instead when he shows them that for ten sen (five cents) they can have the larger and more complete book.

The trains generally stop about every ten minutes. In that time he goes through the whole car, and when the next station is reached he enters another car, and repeats the same thing.

In a few instances objection has been made on the part of the conductor, but generally there is entire liberty to carry on this work. If asked what authority he has, he at once shows a government license to sell such books that he obtained of the local officials at a cost of $5\frac{1}{2}$ sen (about $2\frac{1}{2}$ cents).

One thing has been a most agreeable surprise, and that is the eagerness of so many people to procure copies of the Scriptures. All classes are alike ready to buy when the opportunity is thus given.

Among the purchasers are a considerable number of Buddhist priests, who very frequently purchase New Testaments. In one case a Buddhist priest had not the money, and he begged or borrowed it from a neighbor.

The most of this work has been done on the trains between Yokohama and Tokyo. The usual time occupied by the trip is fifty-five minutes. During that time he has on one occasion sold 155 volumes on the same train, and a total of 630 in a day. His largest sales in one day were between Kyoto and

Kobe, when he sold 651; and during the week, 2,285 volumes, including 52 New Testaments.

About the middle of September the transport Sherman reached here with a body of soldiers on board en route to Manila. Learning that some of them wished to have a copy of the Bible to carry with them, Mr. Snyder went on board, and in a short time sold every copy that he had. He went out with a second supply, and sold all of these.—Others were also eager to buy, but it was then too late to get any more before the steamer left. As it was, he sold 411 Bibles and Testaments on this one ship. No doubt they will be a great comfort to these men who have since been sent to the front, and some have probably already laid down their lives on the battlefield.

Since the 1st of September Mr. Snyder has given the most of his time to this work alone. The result to date (December 16th) is the distribution of 22,066 Portions, 795 Testaments, and 138 Bibles: This is practically the beginning of a revolution in Bible work in Japan. It is thus demonstrated that the foreigner has here a most remarkable opportunity to spread a knowledge of God and the way of life to great numbers of the people through this distribution of the Word.

The success that Mr. Snyder has met with has encouraged others to undertake the same thing. As one after another finds out how ready the people are to buy, they become more and more interested, and gladly devote whatever time they can spare to this work. It is probable that the most important results of Mr. Snyder's efforts will be the introduction of a more general effort to circulate God's Holy Word all over Japan.

Yokohama, Dec. 16, 1899.

Sufficient Unto the Day.

God broke our years to hours and days, that hour by hour
And day by day
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Kingle.

Can there be religion without ethics? Then so much the worse for such a religion. "He that turneth away his ear from hearing the law, even his prayer shall become an abomination."—[Charles G. Ames.

Influence.

By Emma Seevers Jones.

When it comes to a matter of influence old Satan has quite a considerable of it, and he busies himself exerting it.

He says to the young man or woman who is on the point of yielding to Christ, "If you become a Christian now and unite with the Church you'll never have any more good times. You are too young to settle down yet. You better wait a few years before giving your heart to Christ. Just follow the example of young Mr. A."

Now young Mr. A. is an associate member of the Christian Endeavor Society, an active worker along all church lines except the prayer-meeting. He is the life of all social gatherings and is full of good suggestions on all occasions. But he is not a Christian. He expects some day to become a Christian; but he is not ready yet. In the meantime he will work for the church and have a good time outside as well. He may even feel called upon to criticise weak Christians who are led away by his example. He thinks if he does not say that when he becomes a Christian he will mean business, he will be a more earnest follower of Christ than Miss B. or Mr. C., who are active members of the Christian Endeavor Society. But we get tired waiting for him to come out on the Lord's side instead of dilly-dallying his life away.

What is wrong with Miss B. and Mr. C., that our non-Christian young friend holds up to criticism? They have enlisted under the banner of the Cross, but belong to that half-hearted, uncertain class of soldiers that the officer in Deuteronomy was so anxious to weed out of his army. "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." That officer knew that the influence of a cowardly soldier would not stop with himself but extend along the line.

The influence of a half-hearted follower of Christ is not encouraging. Solid Christian character is the character that influences in the right direction. "Finally, my brethren, be strong in the Lord and in the power of his might."

Kent, Ohio.

In response to an invitation from the War Department, the International Committee of the Young Men's Christian Association has recently sent eight secretaries to work with the army in the Philippines. They have carried with them on the transport books, papers, magazines, games, stationery and other things intended for the physical comfort of the army, as well as organs, song books, Testaments and other matter for use in religious and social work.

**"Have I Been So Long Time with You,
and Yet Hast Thou Not Known Me?"**

By Mrs. C. J. Parish.

To those who in this transient age of criticism are beginning to doubt, how reproachfully do these sad words of Jesus to Philip come echoing down through the ages. Brave, pure, tender heart, pouring out its love and mercy upon the ones who grieved it most, only to be betrayed and broken at last. Even in our Christianized nineteenth century, when there is not a soul worthy of the name human that does not recoil at the mere thought of his physical crucifixion; yet how many there are as truly guilty of crucifying his spirit-life in the world to-day! As the narrow, bigoted Pharisees failed to understand the real fineness and majesty of his character, but directed their brute force toward crushing out that beautiful life, thus it is now with those who would destroy his peerless personality, and drag him down to the level of their limited human perception, robbing him of his divine attribute, that sinless conception and birth in which were embodied the promise of a regeneration for us who are "conceived in sin."

How can any thoughtful, discriminating person argue that He, too, like our own humanity, was of earthly conception! There seems to be a prevailing sentiment among certain classes that, owing to the advanced intellectual development of the age, to acknowledge an unbroken trust and faith in our Lord and Savior Jesus Christ is to betray a pitiable deficiency of mental powers. Yet how noticeably true it often is that the very ones who do the most lofty talking about the "new theology" and "progressive thought" are those who are simply fond of imitating the words of some noted student or minister, while their own intellectual beliefs may be aptly illustrated in the following conversation between two friends, after reading that once popular book of "Robert Elsmere":

Mabel—"Wasn't Elsmere lovely?"

Nan—"Wasn't he, though?"

"What an awful flirt Rose was!"

"Dreadful!"

"What did you think of Robert's wife?"

"Oh, she was a regular prude, wasn't she?"

"Yes, indeed! But what did you think of the theology of the book?"

"The theology! Good heavens! I didn't know there was any in it! I guess I skipped that. Anyhow, I can say I've read the book."

One of the most peculiar fallacies or pretensions, rather, of liberal thinkers who are addicted to this somewhat frisky habit of "skipping" theology in their religion is that ancient tradition of theirs, that all orthodox believers are sadly lacking in culture, intellect and scientific knowledge. But is it a necessary implication of superior scholarship to

minimize the power of the Holy Spirit, or to depreciate the efficacy of the atonement in its luminous relation to sinful lives? A Unitarian clergyman, in comparing his denomination to the Congregationalist, recently, concluded his remarks with the following words: "And to-day, brethren, we have the grand thought and the empty pews; and the others, the orthodox, have the people." He should also have added, "and the living, winning, divine Savior, Jesus Christ."

The world never has, and never will, produce a grander thought; and nothing less than that will ever fill the empty pews, or bring sinful, wayward children into a close and sweet relationship with the Father.

In a distant country there once lived a king within a beautiful palace that was accessible only by a narrow, rough, mountainous path filled with dangers and pitfalls to trap the unwary feet. In order that all travelers desiring to do so might reach him in safety, the king sent out a trusted guide to conduct them over the lonely road. With infinite patience and tenderness he would lead them on, helping to bear their burdens, shielding them from the many perils that beset the way, and even carrying the weaker ones within his sheltering arms. The road was long and weary, yet he never faltered in his mission, or failed to bring them out safely at the palace gates, though his own hands and feet were often torn and bleeding from the thorns that thrust their cruel branches across the path. If, after reaching their journey's end, any of those travelers had turned from their patient guide with indifference, assuring him that his sufferings in their behalf and his assistance had been entirely unnecessary, how our hearts would burn with indignation at the mere thought of such monstrous ingratitude and cruelty. Would the king have welcomed them with open arms to his heart and his home after thus shamefully denying his faithful servant, who, without money and without price, had guided them with such loving care all through the rough way? Or would they have found the beautiful gates closed against them forever?

Oh, the sad years are coming—they are with us even now—when the Christian faith is to be tested and tried as never before; and how freshly pathetic to-day are those words uttered so long ago from our Savior's breaking heart. "Verily I say unto you, one of you which eateth with me shall betray me. But woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born!"

It were better never to have felt and known the merciful love and Saviorhood of Jesus Christ than, after having once rejoiced in and through its forgiveness of our sins, to look upon his redeeming blood and his atoning death for us with a cold indifference or con-

tempt. Is a doubting, half-hearted trust enough to offer him who gave up all—*all*—even life itself, in his pitying love for us?

No. Creeds and opinions may change, but the basis of true faith—never. And the Cross on which has been fixed the eternal hope of humanity in the past is the same now that it was in the days of old. Strong and cruel were the arms that lifted high on Calvary his quivering form and drove the nails through those tender palms that were ever stretched out in the performance of kindly deeds. Hard and brutal were the hands that left their shameful imprint upon that dear face. But mightier than all this physical strength and triumph is the invisible power of our risen Savior, who lives and reigns in his kingdom that is without end forever.

Infinitely stronger than all the coarse strands of ridicule and scepticism, woven together, are the silken cords of love and trust reaching from earth to heaven and binding our weak hearts to the great heart of the Father. Though slowly, yet just as surely, is time bringing us ever nearer to a fulfillment of those prophetic words—"And I, if I be lifted up, shall draw all men unto me"—and to that glorious day when the question shall no longer be: "Dost thou not know me?" but when "all shall know him from the least to the greatest, and our sins and iniquities shall be remembered no more."

Oakland, Cal.

Literature.

"The Kingship of Self-Control." This is one of several articles by William George Jordan gathered into a handsome little volume of 60 pages by the F. H. Revell Company, and furnished for 30 cents. The author writes also in an interesting manner concerning the crimes of the tongue, worry—the great American disease—the greatness of simplicity, the red-tape of duty, etc.

"From the Himalayas to the Equator," by Cyrus D. Foss, D.D., LL.D. Bishop Foss of the Methodist Episcopal Church gives herein an account of a tour in India and Malaysia. Although the narrative has to do largely with the work of his own church in those countries, there is much that is of general interest. (Eaton & Mains, New York. J. D. Hammond, 1037 Market street, San Francisco. 85 cents, net.)

"The Children's Prayer," by James Wells, D.D. We find in this book a number of most excellent addresses to the young on the Lord's Prayer. It is a book to be commended in every way. Pastors will find in it much of suggestiveness and value. And parents who place it in the hands of their children will lead them to a real understanding and appreciation of the petitions now on so many lips. (F. H. Revell Co., Chicago. For sale by American

Tract Society, San Francisco. Price, 75 cts.)

"Life Problems." In this volume of 155 pages the Rev. G. Campbell Morgan presents thoughts on Self, Environment, Heredity, Spiritual Antagonism, Influence and Destiny. Such books are stimulating to better living. This one shows that men are born to a better inheritance than many now have, and how through faith all difficulties may be overcome and that inheritance obtained. The selection on cover page of *The Pacific* this week is from this little volume. (F. H. Revell Co., Chicago. 50 cents.)

"Environment." Whatever James G. McClure, President of Lake Forest University, writes is well worth reading. Another of the Quiet Hour Series, published by Revell Co., Chicago, is by him. It is on "Environment." He shows that environment is important, and that it does matter what surrounds people, especially the young. But the theory that environment must and does determine action is shown to be pernicious. We commend this and other of the Quiet Hour Series. They may be had for 25 cents each.

The Whitaker & Ray Company of San Francisco have published recently several beautiful booklets containing matter of much interest and value. One is Dr. David Starr Jordan's "California and the Californians." This is handsomely illustrated, and may be had for 25 cents. It is just the thing to send as a memento to Eastern friends. Others in this series are "The Man Who Might Have Been," by Rev. Robert Whitaker; and "Love and Law," by Thomas P. Bailey of the University of California. An attractive feature of each of these books is the cover.

"A Sheaf of Wheat." The Rev. Dr. E. Trumbull Lee of the Second Presbyterian church, Cincinnati, gives in this volume a series of expository studies on the Epistle of James. It is sent forth with the hope that it may promote expository preaching. The author has found that there is a popular heart-hunger for the Word of God, and he believes that the wisest preachers are those who are content to be plain expositors of the Word. A doctor of divinity who urged the publication of the series says that he is glad "so admirable an addition to the literature of practical religion has been made by one who is not carried away with the popular spiritualizing fads of the day." (Western Tract Society, Cincinnati. 75 cents, net.)

"Elder Jones' Pork Barrel." This is one of a number of humorous stories by Emma Seevers Jones, in a volume composed of nine stories altogether. Mrs. Jones' writings are familiar to the readers of *The Pacific*, several contributions from her having appeared in these columns. The pork barrel story is a

true picture of life in a country parish as that life was not long ago. The parsonage got too much pork, and it was disposed of in an interesting manner. Another story, entitled "What Ailed the Tenor?" sets forth in an interesting and humorous way such troubles as musicians sometimes have. In "Aunt Mayrye and the New Woman" we have the present unsettled convictions in the minds of women in regard to "equal rights." The volume is appropriately illustrated. (F. T. Neely, New York.)

Bethlehem.

As I was going to Bethlehem-town,
Upon the earth I cast me down
All underneath a little tree,
That whispered in this wise to me:
"Oh, I shall stand on Calvary,
And bear what burthen saveth thee."

As up I fared to Bethiehem-town,
I met a shepherd coming down,
And thus he quoth: "A wondrous sight
Hath spread before mine eyes this night—
An angel host, most fair to see,
That sung full sweetly of a tree
That shall uplift on Calvary
What burthen saveth you and me!"

And as I got to Bethlehem-town,
Lo! wise men came that bore a crown—
"Is there," cried I, "in Bethlehem
A King shall wear this diadem?"
"Good sooth!" they quoth, "and it is He
That shall be lifted on the tree,
And freely shed on Calvary
What blood redeemeth us and thee!"

Unto a child in Bethlehem-town
The wise men came and brought the crown
And while the infant smiling slept,
Upon their knees they fell and wept;
But, with her babe upon her knee,
Naught wrecked that mother of the tree
That should uplift on Calvary
What burthen saveth all and me.

Again I walk in Bethlehem-town,
And think on Him that wears the crown—
I may not kiss His feet again,
Nor worship Him as I did then;
My King hath died upon the tree,
And hath outpoured on Calvary
What blood redeemeth you and me.

—Eugene Field.

If you can get that person or thing that is causing you so much trouble, and keeping you from enjoying yourself as a Christian, from between you and Christ, you will have less trouble in the kingdom. "Get behind me, Satan"; get behind me, trouble, and wicked ones, with your meanness, and let me next to Christ. Make this your motto.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—[Thomas Fuller.]

Woman's Board of Missions for the Pacific.

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Southern Branch.

Only February and March remain to round out our gifts to the foreign missionary treasury of the Southern Branch. Two months of opportunity to show our "faith by our works"—to show our thoughtfulness, our fidelity, our zeal to our Lord's commands, by the offerings that shall flow into his treasury. While sending the offerings to the treasurer, Mrs. S. E. Hughes, Pasadena, do not fail to send up the petitions to the All-Father that souls may be drawn unto him by these gifts!

The Missionary Rally which was planned for Christmas week, for Southern California, came off successfully. Twenty or more Christian Endeavor societies decided to hold a uniform meeting on December 31st. Reports of interesting and enthusiastic meetings have come in from over half of these places.

The campaign, too, was carried out much as planned. Five students of Pomona College spent a week in visiting together and speaking at five cities—Los Angeles, Santa Ana, Highland, Redlands and San Bernardino. The audiences were good, especially considering the fact that it was a busy week for social activities. In all places the students were received cordially and enthusiastically. The speeches were varied in subject matter, earnest and sincere, full of life and energy. Several of wide experience said that it was the best missionary meeting they had ever attended.

It is impossible to tell at present much about the results. The results most desired are not of a tangible form. Increased interest in missions, realization of one's personal responsibility toward praying, giving both of money and oneself, and mission study, were sought for. In most of the places the question of starting mission study classes is being seriously considered.

Over five hundred people were at the meetings held during the holiday season, and since then a meeting was held at Claremont, and one is arranged for at Ontario. The very fact that these young people, representing the greater interest in the College, have shown their desire to arouse a vital interest among young people, will at least make people think. Action must follow.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus and Nicodemus. (John iii: 1-18.)

LESSON VI. February 11, 1900.

GOLDEN TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii: 16.)

Introduction.

Place: Jerusalem.

Time: Early in the Judean ministry, which extended from April to December, 27 A. D.

Events since the last lesson: Having been formally designated as the Messiah by John, and having acquired six disciples, all of whom doubtless had been among the disciples of John, Jesus went forth from the Jordan into Galilee. Arriving at Cana, a village about four miles northeast of his home in Nazareth, Jesus and his disciples, together with his mother, were guests at a wedding. Embracing an opportunity presented at the wedding, Jesus wrought his first miracle, whereby his glory was manifested and the faith of his disciples confirmed. From Cana Jesus went to Capernaum, accompanied by his mother, brethren and disciples. Very shortly thereafter, and probably just in time for the Passover, Jesus went up to Jerusalem.

This is the formal beginning of our Lord's public ministry. The Passover was annually attended by immense crowds of people. Coming from different countries, they needed not only to have their money exchanged into that which was current in Jerusalem, but also to have places where they could obtain the victims required for sacrifice and for the feast. To meet these needs the business men of Jerusalem had invaded the sacred precincts of the temple. The mercenary spirit had completely overcome that reverent regard for the temple that should have characterized them.

The sight that met the Savior's view aroused his deepest indignation, and he realized the beginning of his Judean ministry by driving out these invaders of the temple. His act was evidently meant not only as a stinging rebuke to the spiritual leaders of the nation, who should have been more zealous for the honor of God's house, but also as a tacit claim to an authority in his Father's house exceeding theirs. Our Lord's response to the demand of the leaders for some sign that would support his assumed authority shows at the outset his supernatural knowledge.

This Judean ministry lasted eight months. In it Jesus presented himself to the people as represented in their rulers. He did not make a formal claim to the Messiahship, but his acts and his words were such that they ought to have recognized and accepted him as such.

Critical Notes.

V. 1. Nicodemus was a member of the San-

hedrin, and later became a follower of Christ (Jno. vii: 50; xix: 39). He was a Pharisee, the sect especially zealous for Jewish traditions.

V. 2. Deeply impressed by Jesus' teaching and acts, Nicodemus sought an interview with him. Timidity, probably, led him to come by night. His address was respectful. When he said "We know," he was voicing the sentiment of a great many individuals. He recognized Jesus as a divinely sent prophet, but did not acknowledge his divinity.

V. 3. Jesus' response was intended to meet the unspoken thoughts of the man. Dodds suggests that Nicodemus proposed to guide this "inexperienced Galilean" in his work. Jesus, however, would show him that the real truths concerning the kingdom of God can only be apprehended by a nature that has been changed by a process he calls the new birth. "Nicodemus had supposed that the kingdom of God was a new imperial state; Christ would have him understand that it was a spiritual empire, wherein citizenship was to come through renewed human nature."

V. 4. Westcott puts Nicodemus' answer thus: "Man character is the resultant of forces which have been acting upon him through life; how can all these things be annulled and a fresh start be made? As easy were it to imagine physical birth repeated."

V. 5. Jesus affirmed the need of such a change in man as would prepare him for entrance into the kingdom. He must be born of water, that is, repent, and also of the Spirit, that is, must experience the operations of the Spirit in his heart.

V. 6. One cannot take part in a spiritual kingdom unless he has been spiritually born (I Cor. xv: 44 ff). One can only be in that kingdom to which his real nature conforms.

V. 7. Nicodemus was not to marvel, for even he himself, no matter how correctly he had lived, could only enter this kingdom by the new birth.

V. 8. The effects of the wind only are visible. So the Spirit cannot be seen, but the effects of his operations are soon manifest. "The Spirit's methods we cannot know, but the facts of the new life are as plain and certain as that the strong wind bends the forest trees."

V. 9. Nicodemus knew many truths, but not this one, and to him it seemed incredible.

V. 10. And yet a "master of Israel" ought to have known such truths.

V. 11. Christ's teachings were no mere guesses, but ascertained and certainly established truths. But it was sad to relate that those to whom he came with them, received neither him nor them.

V. 12. The "heavenly things" are truths from above, which can only be learned from a divine revelation. Only heaven-born natures can truly apprehend the heavenly things.

V. 13. And these heavenly things can only be revealed by One who had himself come down from heaven. No one can go to heaven and bring back to man the knowledge of heavenly truths. But Christ Jesus came to this earth, the image of the invisible God, to reveal the mighty saving truths.

V. 14. One of these heavenly truths is illustrated by the event of Num. xxi: 8. Even at the time Jesus fully foresaw the end of his earthly life on Calvary.

V. 15. An intelligent trust in him as God's remedy for the sting of sin brings to the one who exercises it eternal life as a present possession.

V. 16. "The gospel in miniature," telling us the origin and scope and condition of salvation.

V. 17. If a man is lost, it will be his own fault. Christ Jesus came to save and he will save all who come to him.

V. 18. To escape condemnation one must come into relation to Christ—that alone will secure freedom and salvation for man.

Lesson Teaching in Scripture Language.

1. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John iv: 9).

2. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii: 1).

3. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi: 23).

Prayer.

Heavenly Father, we thank thee for the inner strength and abiding gain which come to mind and conscience in our daily toil, and in all the discipline of our active life. We thank thee for the relations of mutual interest, of help and dependence, and all the common aims and purposes in which we work together, so that we can none of us live to ourselves alone, but must give and receive, must teach and learn, and take thought for each other. Help us in all this to be just and considerate, to be careful lest in anything we trespass against thy law of charity and brotherly love, that we may do our own work in honor and faithfulness, and find in it all a way of serving our brethren on earth, of serving thee, our Father in heaven. Amen.

—O Lord, I give myself to thee. I trust thee wholly. Thou art wiser than I, more loving to me than I myself. Deign to fulfill thy high purposes in me, whatever they may be,—work in and through me. I am born to serve thee, to be thine, to be thy instrument. Let me be thy blind instrument. I ask not to see, I ask not to know: I ask simply to be used. Amen.
—[John Henry Newman.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Seek First the Kingdom of God. (Matt. xiii: 44-46)

Topic for February 11th.

(Union meeting with the Juniors.)

The value of the meeting of the Seniors with the Juniors will depend very much upon the impressions made upon the Juniors by mingling with the Seniors before the meeting occurs. These youngest Endeavorers have very sharp eyes and ears; their perceptions are acute and their conclusions quickly drawn. The influence of any one in the prayer-meeting, or any other place of public effort, will never rise higher with his hearers than the impression he has already made upon them, in his daily conduct. Of all places, the Senior Endeavorer ought to absent himself from that gathering where he will meet the Junior, if his average life will not measure up well with what he has to say by way of advice and persuasion to his sharp-eyed and quick-eared fellow-Endeavorer. I shall never forget the damaging impression made upon me when a young lad, by an older acquaintance who tried to hide from me a questionable habit. I quickly saw through his ruse; and although he has been dead for years, the injury done to his influence over me has never been repaired.

* * *

If, so far as you know, you have lived so that the keen observation of the Junior has not discovered in your habits a life inconsistent with your Senior standing, one of the best ways of making a strong impression upon his mind is to relate what you have found out in the Bible, or in your experience of the Christian life, which to him (note this)—which to him will appear attractive. You are just passing through the much-watched-for door of manhood or womanhood, are fondly looked upon by your young admirers, as being little less than prodigies in the arts and graces that, to them, make up the fascinating acquirements of grown-up life. They like to don your hats, neckties, coats and what not, and imagine they are "grown folks." Happy is the Senior whose life is such that he can take advantage of this eagerness and show to these younger imitators that he has discovered something in the Word of God or in the Christian service which he is far more delighted in than he is in fine clothing, gay parties, or any common fun.

* * *

In talking about the kingdom of God one ought to take advantage of the imaginative quality of the juvenile mind. These younger people like to imagine themselves acting the parts that belong to later life. They "play house," "play vote," "play meeting," and there is very little which they see their elders do—

ing which they do not try to reproduce. It is well to remember that this is something more than "play." It is a real aptitude of mind that ought to be seized upon in their training. Make Jesus seem to them to be their real King. Clothe him with all the descriptive brightness you can portray, just as John does in the beginning of the Revelation; only, of course, using different language. Show them in vivid picture how the King calls them to him and sends them out to do this and that—to watch that boy and save him from sinking in the river of sin, or the like. Tell these boys and girls what the King wants to make of them—real princes and princesses. Every mind, young or old, is fond of power. We all like positions of authority. When children play every one wants to be "captain." The spirit of ruling is as natural to the child as the desire to eat. The gospel fosters and elevates and promises to satisfy this craving of the human mind. Show the Junior how our King is to make every one a "captain," if he lives as he has taught him to do.

* * *

Another instinct of childhood is the sense of justice. A child hates a tyrant. Thousands of dispositions are destroyed every year simply by the "bossy" tones and manners of parents. Thieves and shirks and careless workmen are turned out by the dozens in our establishments because of the irritation and discontentment engendered by the way in which employees are "bossed." Now is a good opportunity to show the youth how the "kingdom of God" differs from other kinds of ruling. Refer to the harsh and cross way that youngsters have in bossing the playground. Then tell them what kind of a king Jesus is. Quote some of his gentler sayings. Give some examples of the kind treatment he bestows. Prove that Jesus never whips a boy that is sorry and really gives up what is wrong. The boy or girl whose ears are tingling with some hasty or unjust cuff, administered, it may be, a long while ago, will be just the one to listen when you tell about the justice of this King.

* * *

Then about seeking this "first." Here again we must call out the imagination. Every boy prefers to play with his top before he tackles his lesson in arithmetic. But he knows the right of it, also. He knows that the boy who will lay his top aside until he has mastered his lesson ought to get the marks, and will. You can make him see this condition in the kingdom of God. The boy or girl who is to be made a prince or a princess must think of doing the King's work first. The *first* thing in the day, the King would like a little talk—a prayer or a Bible verse. The *first* piece of money must be given to the King's work. The *first* book to be read and cared for is the King's book—the Bible. The *first* house to

be loved is the King's house—the church. But then there are many who have been "Seniors" a great while who could ponder these truths with prout.

"Church vs. Lodge."

The *Transcript* of December 21st contained an editorial entitled "Church vs. Lodge," in which it expressed regret at "the indiscriminate denunciation of secret societies" which had been made at a public meeting just held in Park Street church. It also says: "If it be true that men find the lodge a pleasanter place than the church, it is the church, and not the lodge, that is blamable. The remedy is to be found, not in scolding the men for going to lodge, but in coaxing them back to the church by making it more attractive than the lodge."

It would be difficult to compress more practical wisdom into the same number of lines. The faithful minister who finds that the general public is not to be attracted to the Sunday and week-night services of his church will certainly determine that there is a fault somewhere; and if he is wise and brave he will conclude that the fault lies very close to his own door. As a rule, the week-night services of our own churches have become painfully stereotyped, indifferent and uninteresting—something that good people in meager numbers attend, mainly from a traditional sense of obligation. There is need of a very radical change, almost a revolution, in this matter. Let our ministers studiously prepare themselves for their week-night meetings, taking care that they are no less spiritual and evangelistic, but pre-eminently thoughtful, social and interesting. Every pastor should seriously ask himself, "What have I to give the people to-night worth their coming to hear?" The real surprise is not that so few are present at week-night church services, but that anybody attends. Within a week an honored representative of one of the learned professions, and also a useful member of our church, has poured his heart out to us in tender solicitude concerning the week-night meetings of his church, because of their intellectual poverty and unhelpfulness, and in the best of spirit implored us to exhort the ministers to put more thought, life and attractiveness into these services.—[Zion's Herald.]

Joseph Chamberlin, speaking of the new Birmingham University the other evening, said that already £325,000 had been raised for it, of which Mr. Carnegie had generously contributed £100,000, or half a million dollars. The British statesman added that the visit of English educators among American institutions recently showed that if England is to maintain her present lead in commercial affairs she must look well to the matter of broader education for her sons.

Home Circle.

The Happy Isles.

BY FRANK SAVILE.

Their breezes bear the orange scent,
About their groves the wild doves drone.
The sunshine girds their shores. Content
Has made them utterly her own
But far they lie—Ah, far
Beyond the tossing bar,
Beneath the sunset, and alone.

The long lagoons are lapped in calm,
The sands are ringed with surlless shewn;
The shadows slant from palm to palm,
Across the aisles of evergreen.
But dim they lie—Ah, dim
Upon the utmost brim
Of sea and sunset, faintly seen.

Within thine eyes I gaze, and there
The chart is plain. Ah, Sweetheart, be
My pilot while the winds are fair.
Come then, Beloved, sail with me.
For near they draw—Ah, near,
And clear they grow—Ah, clear,
Beneath the sunset on the sea.

—*Pall Mall Magazine.*

Some Women of Kruger's People.

There is an excellent sketch in the January *Ladies' Home Journal* of "The Boer Girl of South Africa," by Mr. Howard C. Hillegas, who describes the Boer girl as a daughter of solitude. No civilized girl on earth lives in such a lonely, dreary, uninteresting country as that in which this patriotic child of the African plain is content to live. Her nearest neighbor lives ten or twenty miles away, and she thinks herself favored if she is able to see another girl once a month. Mr. Hillegas calls her an ideal picture of womanhood—tall, muscular, and ruddy-cheeked, ready with rifle in hand to aid her father and brothers in their wars.

THE LIFE OF A NOMAD.

"The Boers are a pastoral people, content with the simple life which their occupation carries with it. Their country is the veldt, a plain far less interesting and beautiful than the great Western prairies in America, and unrelieved by natural growths of trees or shrubs except along the water-courses. In the midst of this high lineage—but the Boer girl has seen her home, and there she is compelled to spend her life in solitude. Her grandmother was accustomed to the finest luxuries and entertainments that Holland, France, and Germany afforded in those days—for the Boers come of high lineage—but the Boer girl has seen nothing grander than the simple attributes of life on a South African plain, and consequently she pines for nothing better.

"One-half of the Boer girl's life is spent in following the flocks and herds of her father. At the beginning of the dry season the Boer farmer locks his cottage door and becomes a nomad. He places some of his household

effects in several large wagons not unlike the old-time 'prairie schooners,' and, accompanied by his wife and children, leads his sheep and cattle in pursuit of water and pasture.

"When the wet season begins and the nomads have returned to their homes the Boer girl is busily engaged in her studies, which, if the father of the family has realized sufficient money from the sale of cattle and sheep, are directed by a governess brought from one of the towns. If a governess is not provided the mother teaches the daughter, and if the finances of the family are too low to allow the purchase of the necessary supplies, then the Boer girl has the family Bible as her only text-book. The Boers are as familiar with the Bible as they are with the rifle, and a mother would consider her daughter's education neglected if she were not equally familiar with both."

THE AMUSEMENTS OF THE BOER GIRL.

Although there is no opportunity for routs on the veldt, the Boer girl is taught to dance by her governess, and she gets the out-of-door exercise of horseback-riding and getting to town once or twice a year to attend communion. She is supposed to attain the matrimonial age about sixteen, and some lusty Boer youth who has seen her on these half-yearly visits to town will begin to ride miles across the plain to visit her.

A WEDDING IN SOUTH AFRICA.

The Boer homestead becomes an animated scene.

"Scores of ox-teams are scattered about the surrounding plain; negro servants are bustling around; guns are fired promiscuously whenever more guests arrive; dancing, feasting, and coffee-drinking are carried on in the cottage and everywhere around it; impromptu shooting-matches and horse-races are decided, and joy is unconfined.

"After the ceremony and after all the guests have kissed the bride and bridegroom the wedding feast is eaten, and then the guests spend the night in dancing and playing games. It would be a breach of etiquette for any of the guests to depart before the dawn, and, indeed, the fiddler's music and the sound made by the dancing feet are often heard until noon of the following day. The wedding tour consists of a journey to the cottage and farm which the husband has secured from his father and which adjoins the old homestead.

"One of the oldest Boer customs requires that as soon as a son secures a wife he shall receive an inheritance of land from his father, and usually this consists of a part of the old homestead. After all the sons in the family have married and received their inheritances of land, it is assumed that the aged parents have earned their reward, and consequently they are provided and cared for by their children,

who entertain them for specified lengths of time each year.

THE GIRLS OF THE WEALTHIER FAMILIES.

"The Boer girl who lives in the cities and towns naturally has more opportunities than her country cousin, and she differs little from the American town girl except that she uses the Dutch dialect called 'Taal.' There are many wealthy Boers in the Transvaal, and the daughters of these can speak several languages fluently. They are sent to the ladies' seminaries in Cape Town and Grahamstown, can speak French, German, and English, and can play golf or tennis, as well as the piano or violin. They spend their vacations at the seashore at Durban, on the Indian Ocean, or perhaps can be found touring in the European capitals.

MADAME KRUGER.

"The Boer girls, whether city or country bred, find in Madame Kruger, the wife of the President, one of their sex whom they adore. Their love for the 'first lady of the land' is almost akin to worship, and her picture is to be seen in a prominent position in every Boer homestead in the country. Madame Kruger is a typical Boer woman of the older generation. Her ancestors were well-born Hollanders who went to South Africa two hundred years ago to escape religious persecutions. Although the President is several times a millionaire, Madame Kruger directs all the details of the management of the Executive Mansion in Pretoria, the capital city of the republic. She has several native servants to do the laborious part of the household work, but she insists upon preparing and serving her husband's meals and brewing his coffee without assistance from any one.

"The Executive Mansion is the rendezvous of every Boer who visits Pretoria, and Madame Kruger shares equally with her husband the pleasant task of entertaining all who come in a manner which is highly gratifying to admirers of democratic institutions. There are no social distinctions among the Boers, and the country girl who has never been outside the boundaries of her father's farm is on the same social plane at the Executive Mansion as the city girl who has just returned from a Parisian ladies' seminary; nor does the city girl pretend to be socially superior. Vanity is not a characteristic of the Boer girl; on the contrary, it is her love of others that gives her a high place in the opinion of those who have seen her."

In Cheshire, England, there is a tavern built of oak in 1636. Over the window there is a Latin inscription which, translated into English, reads thus: "You would weep if you knew your life was limited to one month, yet you laugh while you know not but it may be restricted to one day. Redeem the time."

The Young Minister.

The doctor, as he walked slowly homeward down the village street in the quiet Sunday afternoon, was joined by the young minister, who had preached that morning in the little church. He had been ordained only a week, and this was his first sermon since his ordination.

His friends thought it "a masterly effort." He hoped the doctor would say this of it, too. The effort had cost him much study and prayer, and surely deserved commendation. But the doctor only said, "Good morning, Willy!" and talked of the drought.

The old man had known the young minister since he was born, had lanced his first tooth and brought him through the measles. It was natural that he should call him Willy. Still, he ought to recognize the fact that he had become a teacher of men, one whose office was to declare the oracles of God.

The doctor, meanwhile, eyed askance the smooth face, with a sad yet half-questioning expression in his gray eyes.

"So I've reached the goal at last!" the young man said, presently.

"You are fully qualified now to take charge of a congregation?" asked the doctor.

"Well, I hope so. I passed through college and the seminary with success, as you know," the lad said, modestly. "I have studied hard. I think I am sound in doctrine. No man in my class is better versed in the original Hebrew and Greek of the Bible, and I have made myself familiar with modern forms of unbelief—the 'bane and antidote,' you know."

"Yes. But what do you know of men?" gravely demanded the doctor. "What have you learned of sin? The poor tavern-loafer yonder knows depths in the devil's power and God's patience of which you never dreamed. How can you preach to such as he?"

"What would you have me do?" cried the young man, in surprise.

"Go out into the world, as your Master went. Mix with men and learn their temptations and the good and ill of their lives. Get close to them. Take poor outcasts by the hand, and try to lift them up. Feel with the man's tempted heart, see with his eyes, think with his thoughts. Then you will be able to speak to men who are like him in words that they will understand. Neither they nor men of high moral character care to listen simply to a clever literary essay in the pulpit."

"You did not approve of my sermon, then?" asked the minister.

"It was grammatical, terse, and in good taste. The allusions were apt. The poetry was well recited. You told us of a flame which you proved logically would burn us, of which you had read in three languages. If you could have spoken—as I trust you may do some day—out of the temptations of your own life; out

of your own struggles against selfishness and fleshly impulses, urging, 'Behold, I have felt the fire; it rages in every nature; it burns on every hearthstone; it is ready to burst forth in every daily act'; and then had proclaimed God's methods for extinguishing it, every attentive soul in your audience would have responded in personal sympathy and in desire for the better life."

"Young men in theological schools are sheltered," said Willy, coldly, "and occupied by their studies, they note little of the vice or of the temptations of human nature in the world about them."

"And that is the reason," said the doctor, promptly, "that older men and every-day business men, who are forced to see and note both, and whose daily lives are filled with besetments, are not eager to fill the pews to hear young men from the theological schools preach. The German apprentice, when he had learned to handle his tools, went out into the world for a year or more,—his *Wanderjahr*,—to enlarge his experience and from personal observation to learn, if possible, how to use them with greater skill and efficiency. The same custom would be useful to the young minister."—[Youth's Companion, December 14th.]

The Policy of Politeness.

A fine illustration of the business value of good manners is found in the Bon Marche, an enormous establishment in Paris, where thousands of clerks are employed, and where almost everything is kept for sale. The two distinguishing characteristics of the house, it is said, are one low price to all and extreme courtesy. Mere politeness is not enough; the employees must try in every way to please, and to make customers feel at home. Something more must be done than is done in other stores, so that every visitor will remember the Bon Marche with pleasure. By this course the business has been developed until it is said to be the largest of the kind in the world. No other advertising is so efficacious.—[The Wellspring.]

What Repentance Is.

A gentleman once asked a Sunday-school what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.—[Selected.]

Heroic Measures.

BY EMILY G. FULLER.

Clemence had told her burden only in her prayers; but this particular morning when she entered the breakfast room, looking unusually despondent, even for Monday, her mother no longer restrained from inquiry.

"The fault must be mine, mamma, and as I am not competent to govern, it is my duty to resign," concluded the girl.

"You are unjust to yourself, Clemence. Mrs. Luxton, who taught the class before you undertook it, told me that she never saw a set of girls so thoughtless and trying."

"She was their teacher only three months—not long enough to gain an influence over them."

"Yet her predecessor gave the same account of the class. I fear they will never realize their unkindness until they become teachers themselves."

"And that will be too late to help the present sufferer."

"Well, I dislike to see you give up and acknowledge defeat, my dear, but you have worried so much over them, to no purpose, that I should advise you to resign."

"I talked to Superintendent Powell about so doing, and found him much opposed to it. I felt almost sorry enough for him to promise to keep on; but I didn't."

"It is singular, very singular, that girls from good families, well bred, and supposed to be trained at home, should act so."

"Perhaps they are no worse than other girls of fifteen and sixteen. And then there are two or three as good as one could ask."

"One would think they might be an example to the others."

"They feel no need of an example, especially when set by those whom they consider shy, of even slow, and whose position, socially, is not so good as their own."

"What's all this pow-wow about?" asked Geoffrey, parting the portieres and making ear-trumpets of his hands, funnily. "I've been trying to read in the library, but you and mother keep up such a chatter—excuse me, it is the proper word—that I must give it up and come and quiet you."

"Your curiosity brought you—nothing else!" returned his sister, laughing. "But you may stay. I was just telling mother that I intend giving up my Sunday-school class. The girls talk—chatter, you would say—about everything but the lesson. I cannot succeed in interesting them."

Geoffrey whistled softly, looking thoughtful meanwhile. "Do something for me, Clem," he said presently: "withhold your resignation for four weeks. I have an idea that I can help those girls to see the error of their ways."

"You!"

Being two years his sister's junior, and ac-

customed to sufferance, Geoffrey overlooked the incredulity of her tone and speech. "Yep, the same. Say you will, and that you'll humor me; my fancies are harmless."

"Are you sure they'll succeed in this instance?"

"Perfectly sure. But to succeed I must have an assistant who will follow directions."

Clemence finally agreed to do as her brother wished, and labored on with her thoughtless class of ten girls. She studied the lessons faithfully—for that was Geoffrey's first instruction. She always had prepared them with care, but now she went further. She begged the pupils to kindly defer their conversation until the lesson should be over; and they remembered the request for five minutes at a time.

The second Sabbath she talked seriously to them, with the result that several pretty faces wore injured expressions the remainder of the hour. When she reached home she asked her brother to shorten the probation, realizing more forcibly than ever that she could do no good where she was. Geoffrey insisted on two weeks' further trial, at the end of which time she was to invite them to spend an evening with her, when he would assist in entertaining them. "A sort of farewell, you know, to smite their seared consciences," he added.

"Not seared, Geoffrey; only unawakened," she answered.

The girls were delighted to accept Miss Bell's invitation. On several occasions they had dined with her, but never before passed a whole long evening at the house. They recalled to mind that Geoffrey was a jolly brother, whom all knew more or less, for he was the Sunday-school librarian.

And surely they found him the life of the party. Clemence seemed sad and constrained, but her brother played games with them, sang to them, and finally insisted on serving the refreshments himself.

"The evening program is in two parts," he explained later. "The second part consists of an entertainment with my phonograph. Clem has nothing to do with this—in fact, she knew nothing of it until this minute."

"That is true; I am sure I shall enjoy it all the more, for I am fond of hearing this uncanny mechanism talk. Let us sit in a semi-circle, girls, so we can hear well. Now, Geoff, proceed with your performance."

After a dozen numbers, among which was a concert song of a famous cantatrice, negro melodies, recitations, and a redbird's melody, Geoffrey said, "The last number on the program is the conversation of some young ladies." As he spoke he looked a little anxiously at his sister. But she, unsuspecting, thought only of his kindness in coming to her assistance, and nodded pleasantly in return.

"Dress is blue—should teach us to rely upon—hair in one braid—Tom called—please pay atten—O, fine—perfectly horrid—the humility of—that the grammar lesson—swiz, swiz, swiz—to-morrow morning we'll—when you are through talking—swiz, swiz—in our daily life remember—swiz, swiz—too lovely for anything—silver link bracelet—near Jerusalem—swiz, swiz—my Latin verbs—"

Clem was the first to realize what her brother had done, and was filled with dismay. She looked quickly from one to another of her pupils to see if they understood and were angry. But the machine talked relentlessly on.

"Concludes our lesson for to-day—swiz, swiz, swiz, swiz, swiz!" And then a rustle of persons going out of the room; and then all was still.

"O Geoffrey!" cried Clem, reproachfully.

But Geoffrey had no intention of having his lesson lost through the one whom he was endeavoring to help. "Recitation of Miss Bell's Sunday-school class," said he. "Who says she isn't a failure as a teacher?" jokingly, to the girls.

"We do!" cried several at once, crowding around her with flushed faces. "O, Miss Clemence, were we so rude and wicked as that? *We* are the failures—we, the pupils!"

"It was thoroughly mean of Geoffrey to do such a thing. Don't think I invited you for that."

"We deserved it every bit!" said Alice Kay. "I recognized my own voice twice; but what was that 'swiz' sound, Geoffrey?"

"The running accompaniment of whispering that, like the brook—or ten brooks—goes on forever. That shows what a fine instrument it is, to catch that sound so perfectly," said the owner, judicially.

"Where did you have the machine, that it heard all that?" asked Sarah Mead.

"As librarian, I had a fine opportunity to place it within hearing distance of your conversation—recitation, I should say."

"Well, we shall not use the library another Sunday, after such a warning!"

"I consider one cylinder of a kind quite enough, Sara," was the cruel answer.

"O Miss Bell, you won't allow him to exhibit us to other people, will you?" exclaimed a chorus of voices. "It is bad enough to hear ourselves as you have heard us," continued Alice.

"I can vouch for it that when I ask Geoffrey to destroy the cylinder he will do so, for he is the kindest of brothers," said Clem. "You will never hear of it again."

"Unless you need it!" added Geoffrey, quickly making his escape from the room.

It is gladly recorded that no new cylinder could have been obtained, for Geoffrey's severe lesson worked like magic.

Church News.

Northern California.

San Francisco, Third.—The sacrament of the Lord's Supper was observed in the morning. Twelve new members were received; five on confession, and seven by letter. The Young People's Society have pledged \$50 for foreign missions.

Oakland, Fourth.—The Rev. Francis Lawson has been secured as supply while the pastor, the Rev. Alfred Bailey, serves the Third church in San Francisco. Sunday morning \$62 were asked to balance the current expense account up to date and \$69 were received.

Cherokee.—The people of our town show their appreciation of church by the regular attendance at the meetings, notwithstanding the bad weather we have had all winter. A week ago last night our minister preached a rousing sermon on "The Christian vs. the Non-Christian," which was acknowledged to be fine by every one who heard it, though a great many plain truths were spoken. Mr. Burr preaches at Pentz and Oregon City the first and third Sunday in the month, and at Magalia the second and fourth, and in Cherokee every Sunday evening. We are to have a literary church social next Friday night.

Saratoga.—The "Ladies' Aid" has had a good year. It now has forty-four members. Among other works done it has sent 124 pounds of dried fruit and nuts to the Girls' Home in San Francisco; 60 pounds to the Indian Mission at Fall River Mills, and some especially nice French prunes and English walnuts for the Berkeley Temple sale in Boston. The C. E. Society reported twenty-seven active members at the close of the year, three having been received during the year. The people of Saratoga rejoice that the Anti-Saloon League meeting in San Jose decided to go forward with the county temperance campaign.

San Juan.—We closed, last Sunday night, a most excellent series of meetings, lasting two weeks, under the leadership of Rev. Stephen R. Wood of Plymouth Avenue church in Oakland. The whole church has been lifted into a new life and greatly quickened, and many made a definite decision for the Christian life for the first time. The meetings were an illustration of what might be called the *freaks* of saving grace. Some of those whom we most expected to reach did not make a start, while some of whom we had least hope came out into a clear Christian experience. We are all very happy over the results. Brother Wood has made a warm place for himself in the hearts of the people of San Juan.

Scott Valley.—The year begins well in Etna. During January attendance at all serv-

ices was excellent, more than eighty being the average in Sunday-school. Forty dollars were paid by the Ladies' Aid Society on the parsonage debt. At McConaughy the Sunday-school is improving and a considerable increase in attendance at the preaching service is noted. One was received into membership, on confession. Callahans has a supply of new singing books. The Sunday-school suffers from the absence of its superintendent and other helpful friends. A larger congregation than is usual at this place seemed glad to hear the pastor's address on Dwight L. Moody, from the text: "He is a good man, and cometh with good tidings."

Soquel.—The church at Soquel has been without a pastor for two months. While the good people have deplored this fact, still, by thus denying themselves the pleasure and help which come from the happy relation of pastor and people, they have been enabled to clear up the last remnant of an old debt. They start with the new year happy, hopeful and free from debt. During this time the church has been ably and faithfully served by Rev. Wm. Tremayne. Under his care the attendance and interest have been remarkably sustained. The people of Soquel are not slow to appreciate merit and faithfulness, and this appreciation was very substantially shown the other day upon the sixtieth anniversary of his birth, by the gathering of fifty or more of his friends and neighbors. A very enjoyable season was spent in feasting and reminiscences. As a token of love Mr. Tremayne was presented with a handsome rocker. The writer has spent two very pleasant Sabbaths with the people of Soquel, and from experience gladly speaks of their kindly responsiveness and cordiality. It is to be hoped that a pastor can soon be secured.

Southern California.

Buena Park.—The Week of Prayer was observed, using the "Pacific" topics with increasing interest and attendance each evening. Tuesday evening, January 23d, the annual business meeting of the church was held at the parsonage, about seventy being present. Reports from the different lines of work were encouraging, and officers were elected for the ensuing year. The members of the Ladies' Aid Society then gave their experience in rhyme, as to the way they each earned a dollar, thus gaining \$19 for their treasury. Light refreshments were served and a pleasant social evening came to a close.

Redlands.—At the annual roll call this year 107 were present and answered to their names, and responses were received from 75 others. Last year there were 112 present and 64 sent responses. The treasurer's report showed \$4,415 expended for current expenses. Benevolences were as follows: For home missions, \$575; foreign missions, \$463; Church

Building, \$147; American Missionary Association, \$60; Education Society, \$14; Sunday-school Society, \$17; other benevolences, \$125; total, \$1,401. There have been pledged towards our new church and its furnishings, including the windows, about \$10,750. The organ fund amounts to \$1,150. It is in such ways as these the Christian life of this church has been expressing itself during the past year. During the year ten have united with the church on confession, and eighty-one by letter. The new building is progressing finely and is to be a beautiful edifice.

Pomona.—The outlook for the year is promising. The annual meeting showed a handsome surplus, all lines of work are going on vigorously, and the spirit of real Christian brotherhood is everywhere. During the past year the church has lost by dismission and death the unusual number of forty-two. The additions, however, were forty-six, the largest in several years, twenty-three being by confession of faith. With the exception of last year, when an individual gift of \$5,000 was made to Pomona College, the contributions this year are the largest in the history of the church—\$3,350. Of this sum \$945 went to Pomona College, \$578 to home missions and \$1,130 to the American Board. The total membership of the Sunday-school is now 275, also the largest in its history. The Men's Sunday Evening Club, in its fifth year, is a vigorous ally in maintaining the public services of the church.

Long Beach.—This church held its annual meeting on January 10th. The business session was preceded by a sumptuous supper, to which some fifty persons sat down and did hearty justice. Reports were presented by the various officers, showing the church to be in a flourishing condition financially and otherwise. The present pastor, Rev. Chas. Pease, was unanimously invited to remain for another year and accepted the invitation. Most of the offices were filled by re-election. The hour of Sunday-school was changed from 10 a. m. to 4 p. m., partly to give the school more time for its work, and partly to give the pastor an opportunity in the school. A schedule of estimated needs for the church expenses during the year was presented by the treasurer, after which pledges were made by those present, and others, almost meeting the needs. Other plans were spoken of and hinted at, and a general spirit of hopefulness and good will prevailed that promises well for the future of the church.

Neyada

Reno.—Reno's net gain during the past year was twenty-nine. Pastor Jones is growing in his hold upon the people, and all departments of the work are improving. Instead of frequent dinners the proceeds of which were

used to meet obligations to C. C. B. S., the church recently made pledges for a considerable amount—probably more, when completed, than was realized last year. The sum assigned by the committee of the Association for Home Missionary Society Brother Jones expects to forward in due time. He is hopeful, also, that Reno can in the coming year do with a smaller Home Missionary appropriation. Mrs. Jones—formerly one of San Mateo's fairest young women—is proving a helpmeet indeed, aiding greatly in church work. She with other ladies is interested in forming a Young Woman's Guild, to aid in furnishing the means for some necessary improvements in and about the church edifice. The Week of Prayer was faithfully observed; the attendance good, the interest well-sustained.

India's Need.

An article concerning the needs in the famine stricken region of India appears in this issue of *The Pacific*. It is by the Rev. J. E. Abbott, for many years a missionary at Bombay, under the American Board. Secretary Barton also writes us as follows:

"Our missionaries who are in the midst of it say that, to all appearances, the distress will be more severe than that caused by any famine within the knowledge of any one living in India to-day; possibly, the worst of the century. The lowest estimate gives thirty millions of people as affected by it, and some say that as many as seventy millions will suffer greatly unless there is abundant relief from outside. The English Government is doing all in its power to afford relief, and at the last report there were two millions of people engaged in famine work, that is, laboring for the government and drawing wages from famine funds which the government furnishes for that purpose. But outside of this circle, there are other millions who cannot be employed and who are starving. Our mission pleads strongly for relief to meet the conditions. Children are abandoned by their parents and will starve unless some one takes them up. Heads of families are left without any means of support, and they and the whole family dependent upon them are slowly dying for want of food."

It is evident that the need is great. Help should be extended on every hand. The Rev. Walter Frear, Pacific agent of the American Board, will receive contributions and forward them through the Board. Address him at Y. M. C. A. Building, San Francisco. These funds will be distributed in India by our missionaries.

Secretary Barton says: "The whole mission is organized for this purpose, and the long experience of the missionaries and the native agents associated with them eminently qualifies them to do this work most economically and effectively."

Notes and Personals.

Rev. William Rader lectures this week at Ukiah and Oroville.

Rev. G. A. Jasper has been asked to preach at Loleta for a year.

Superintendent Harrison is preparing a valuable Home Mission Catechism.

The Rev. H. E. Jewett returned last week from a two months' visit in the East.

The new church building at Tulare is being pushed rapidly toward completion.

The Rev. George B. Hatch of Berkeley is planning for a trip to Europe early this year.

The Rev. Dr. Silcox is announced for a lecture in Pilgrim church, Oakland, February 16th.

The Rev. W. N. Huffman has been baptized by immersion and has entered the Baptist ministry.

The Revs. E. D. Hale and J. Rowell assist this week in the series of meetings at Redwood.

The First church of Oakland aids the Fruitvale church in the purchase of its church building.

The money for the Congregational church building at Paso Robles is all promised except \$250.

A Quaker brother from Canada occupied the pulpit of the First church of this city Sunday evening.

The First church of San Francisco has lost by death another of its long-time members—Mrs. Hooper, aged eighty-nine.

Mr. Sink of Stockton was announced to begin a series of meetings at Rocklin Monday evening, to continue two weeks.

The Rev. Dr. Day of Los Angeles writes in a personal letter: "We have never had larger congregations than during this season."

Dr. George C. Adams will present the claims of orthodox Christianity in the Unitarian church of Oakland next Sunday evening.

Prof. Lloyd preached in Pilgrim church, Oakland, last Sunday. The Sunday-school is taking on new life under the superintendency of the Rev. W. W. Madge.

It is said that the Congregationalists at Petaluma contemplate the erection of a new church building. The old one has done service for nearly a half a century.

The Congregational Society of Palo Alto reports an enjoyable social recently. In this and other ways are the Congregational people there bound and kept together.

The Pasadena correspondent of the Los Angeles Times announces that Philip D. Armour has given his support to the First Congregational church of Pasadena.

The church at The Dalles, Oregon, finished the year without any indebtedness. Its annual meeting is said to have been one of the most pleasant gatherings in the history of the church.

Mr. E. B. Bradley, a student of Pacific Theological Seminary, has accepted a call to the pastorate of the church at Lorin. He will take up residence soon at Lorin, but will continue his studies at the Seminary.

A local paper states that the Rev. Griffith Griffiths of Eureka has, during the past year, conducted thirty-four funeral services, performed twenty-nine marriage ceremonies and administered baptism to thirteen persons.

Rev. J. C. Dorward has gone to Southern California for a few weeks. Letters addressed to him at 1314 Tenth avenue, Oakland, will reach him. He expects to return to this part of the State the latter part of February.

Mr. A. E. Arrington was ordained and installed a short time ago at Guerneville. The sermon was by the Rev. L. D. Rathbone. Rev. J. H. Goodell gave the charge and right hand of fellowship, and the Rev. Mr. Kirtland the charge to the people.

In making the change from the old to the new building the Redlands church will have about 200 good opera chairs, for which they paid \$2.75 each. They are mostly in excellent condition, and can be had at a bargain. Address W. C. Warner, Redlands, Cal.

The annual meeting of the Congregational Church Extension Society of San Francisco and vicinity will be held on Monday evening, February 19, 1900, at Market Street church, Oakland. Due notice will be sent to the churches. Pastors and friends are asked to reserve that evening for this purpose.

The "All Day Meeting" of the ministers of San Francisco and vicinity will be held at the Theological Seminary next Monday, beginning at 10:30 a. m. The program will include a paper by Chaplain Drahms, a review of Gladden's, "How Much Is Left?" by Dr. G. C. Adams, and a paper on "A Notable Chapter" by Dr. W. C. Pond.

A Claremont correspondent says the church services have never been so largely attended as at present. Every Sunday morning the chapel and an adjoining room are filled. A recent Sunday evening service was in charge of five members of the Mission Study Class, who spent the vacation holding missionary meetings in several Southern California towns and cities. They plan to go out to other places soon. A service of special interest was held

last Sunday evening. Professor Cook spoke first on the topic, "Why I Believe in God." This was from the standpoint of biology. Professor Hitchcock followed on the same topic, from the standpoint of chemistry. The Day of Prayer for Colleges was observed. The Rev. J. B. Taylor of San Bernardino preached in the forenoon, and in the evening President Edwards of the Throop Polytechnic Institute gave an address.

East Los Angeles Sunday-school.

By Chester P. Dorland.

The report of the Park church Sunday-school in the last Pacific prompts me to give our experience with the graded system.

We have been using this system for about two years and we are well pleased with the results. Instead of grading by age as does Park church, or by size, as does a school near here, we adopt the grading of the public school, and a scholar belongs in our school just where he does in the public school, thus grading by intellectual ability.

The school opens at 9:30 a. m., by all assembling in the auditorium of the church, where singing and such matters as interest the whole school occupy thirty minutes.

The various departments, of which there are five, then go to their respective places and form into classes with a teacher for each class. These classes are small, not exceeding five or six members. The teacher marks the roll of attendance, takes the collection, hears the memory verses repeated, also a Psalm or the Commandments, or other portion of the Scriptures repeated which the class has had assigned for its week's work; then reads the lesson for the day, all occupying fifteen minutes.

The chairs are now straightened round to face the blackboard and the department teacher then in twenty-five minutes gives the religious instruction of the lesson to the whole department. This method does not apply to the kindergarten department.

This in brief is an outline of our work. The advantages over the old method are many and the results are gratifying. The chief advantage lies in the fact that it solves the problem of the supply of teachers. We only need one teacher in each department for religious instruction, and the result is that the instruction for the whole school is given by five of the best teachers in the church. The experienced teacher can thus adapt each lesson to her department, and not feel obliged to make it conform to that of the whole school, though we still use the International Lesson.

The class teacher does mostly mechanical work in the school, as above stated, but her class is small so that she can give personal attention to each member, also visit the scholar in the home, increase the membership of her class, and attend to its interests in every re-

spect except in giving religious instruction.

Each department is dismissed separately at 10:45 a. m. The superintendent and assistant can give their whole attention to oversight of the work. The children are encouraged to remain to the church services, where a children's sermon by the pastor is a part of the service every Sunday.

A Normal Bible Class meets every Saturday, conducted by the pastor's wife, where the lesson for the following day is taught, together with the history, geography and customs of the times of Jesus. This class is for the benefit of the teachers of our school, though it is attended by members of other schools and also by some not belonging to any school or church.

Conference of Pastors and Laymen at Redlands.

Friday afternoon, February 9th, at the Y. M. C. A. State Convention, has been set apart for a conference, with the idea of securing more efficient co-operation between the churches and the Associations. The discussion is to be opened by Rev. Hugh K. Walker of Los Angeles. The Bible study hours are to be in charge of Rev. W. C. Sherman of Sacramento. Pastors and young men from towns having no Associations are invited to attend the Convention, which opens Thursday evening, February 8th, and closes Sunday, the 11th. One and one-third fare on railroads.

Show Him Your Hands.

A little daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left at fourteen years old with four younger ones to mother and nurse. And, faithful to her trust, she scrubbed and washed, and cooked and mended, until the slender shoulders bent and the thin face grew white, and almost before any one noticed much the little broken life lay waiting for release: "I haven't been able to do anything," she whispered to her favorite friend, who lived just around the corner. "I couldn't go to school because of the work, or to Sunday-school because it took all father could spare to keep the others in clothes. When the minister came to see me, he said I'd soon see Jesus, but I'm afraid I haven't done any good, and I don't know anything to say to him." "And you needn't try to say anything," said the other, "not a single word," kissing the little pitiful face. "When you see him look at you, you just show him your hands."—[Church Messenger.]

Two small boys were having a talk about the weather one day in winter. One said, "Pretty cold, I tell you." The other replied: "I guess it is cold! We nearly had a lizard last night!"—[Exchange.]

BREVITIES.

Proper care in speech is little short of a virtue.

In life's battle the safest leader is the Captain of our salvation.

Your life will strike no higher note in public than it is keyed to in private.

The sinner seems to enjoy being cheated as much as the pleasure of cheating.

If we cannot save the world by dying for it, we may help it by living in it.

It is better to be remembered in a good man's prayers than in a rich man's will.

The breadth of a man's vision is never greater than the breadth of his soul.

"Let me have your hand," said Yesterday to To-day, "and To-morrow will not run away with you."

Over-zeal for one commandment is often the attempt of a guilty conscience to overshadow some other.

If you are always praying for blessings without properly using them, you are a religious beggar.

Faith, like the fern, may grow into richer grace and more luxurious form if planted in the shadow and damped by the sunless mists.

A selfish man may pray with great eloquence, just as a bird held to the ground by a weight may make a mighty noise with his wings.

To soften kid shoes that have been hardened by getting wet, clean them thoroughly and rub castor oil into them before taking them off.

When a hat is wet with rain it should be dried with a silk handkerchief, brushed with a soft brush, and when nearly dry with a harder brush until perfectly dry.

To remove iron-rust from linen. Apply muriatic acid, rubbing until stains disappear, then rinse thoroughly; use a little ammonia in first water to counteract acid.

When Jesus lives in us, it is not we who move others; it is the Christ incarnated in our conduct. "I tried to be a skeptic," said a young man, "but my mother's life was too much for me."—[T. L. Cuyler.

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CRITICISM.

A critic is a judge; and criticism is the art of judging with regard to the merits or demerits of any object or work, especially in the realms of art or literature. It is a mistake to suppose that criticism has merely to do with the defects of an object or a work. The true critic is just as ready to point out and praise the excellencies as to designate and censure the defects. Yet, criticism has come to have, as one of its meanings, at least, the act of censuring, or fault-finding; and it is in this direction that it is very frequently practised.

Criticism may be used in the realm of religion as well as in that of art or literature. It may busy itself with the externals of religion, with the services of the church, the sermon of the preacher, or the outward conduct of the laity. It may also choose as the object of its judgment the doctrines taught, and even the experiences of those who have left the world to follow the Lord. The prayers, the singing, the testimonies of Christians may come in for their share of censure or praise. Now, if criticism in the sense of fault-finding be indulged in by those who do not belong to the church toward those who do, or by those who are members toward one another, then we have a state of things most detrimental to the cause of religion, and terribly injurious to the religious life of the individual Christian. For critics love to have their opinions known, and in giving publicity to them, or in even making them known to the select coterie, or the chosen friend, the winds disseminate the bitter words, and "a bird of the air carries the voice, and that which hath wings shall tell the matter," as the

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Bible says, and the victim of the
censure soon becomes aware of
the censorious judgment, to his ut-
ter discomfiture it may be, and the
result, possibly, is that the cen-
sured person resolves never again

engage in prayer or utter a testimony for Christ. This is a foolish folly, and should never be made a Christian, no matter what fault found with his religious acts; but who, by injudicious and cruel criticism, causes such a determination to be arrived at will meet with the disapproval of all right-minded people, and subjects himself to the condemnation of him to whom all judgment has been given.

Let all our young people be very careful in this direction, and instead of discouraging by unwise, perverse criticism, build up and strengthen others by words of kind helpfulness. And let those who may be criticised remember that one suffered more from prejudiced critics than our divine Master, and also remember that many those who are the severest critics of religion, as well as art and literature, are those who have themselves the greatest failures.—[Epworth Wheel.]

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PRAYER.

"The effectual, fervent prayer of a righteous man availeth much," says James (v: 16), according to our Authorized Version of the New Testament. But the Revised Version has the passage differently, viz., "The supplication of a righteous man availeth much in its working," which is an improvement on the first rendering. There may be, however, another rendering given which will make the true meaning still clearer: "Very powerful is the supplication of a righteous man, being energized." Thus rendered, it will be seen that the power of the prayer or supplication of the righteous man depends upon its being energized or empowered from some other source than the man himself. This energizing must come from the source of all spiritual power, the Holy Spirit. Jude uses the phrase, "Praying in the Holy Ghost" (verse 20) to indicate this dependence on the Spirit. Paul tells us (Rom. viii: 26), "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself (himself, R. V.), maketh intercession for us with groanings which cannot be uttered." This Holy Spirit may be also the "spirit of grace and supplications," mentioned by Zechariah xii: 10, which was to be poured out on the inhabitants of Jerusalem.

When the Holy Spirit thus indites the petitions of the righteous man, and strengthens him to make supplication for anything, that prayer will most certainly have power with God, because he knows "what is the mind of the Spirit," and the intercession which is made under his direction will be made "according to the will of God" (Rom. viii: 27), and then we have the assurance of John xv: 14, 15—"That if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Nothing can be more certain than this, and nothing can be more comforting to the believer than this sure chain of confirmation.

But let us always remember that it is the righteous man whose supplication is thus honored.—[Sel.]

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